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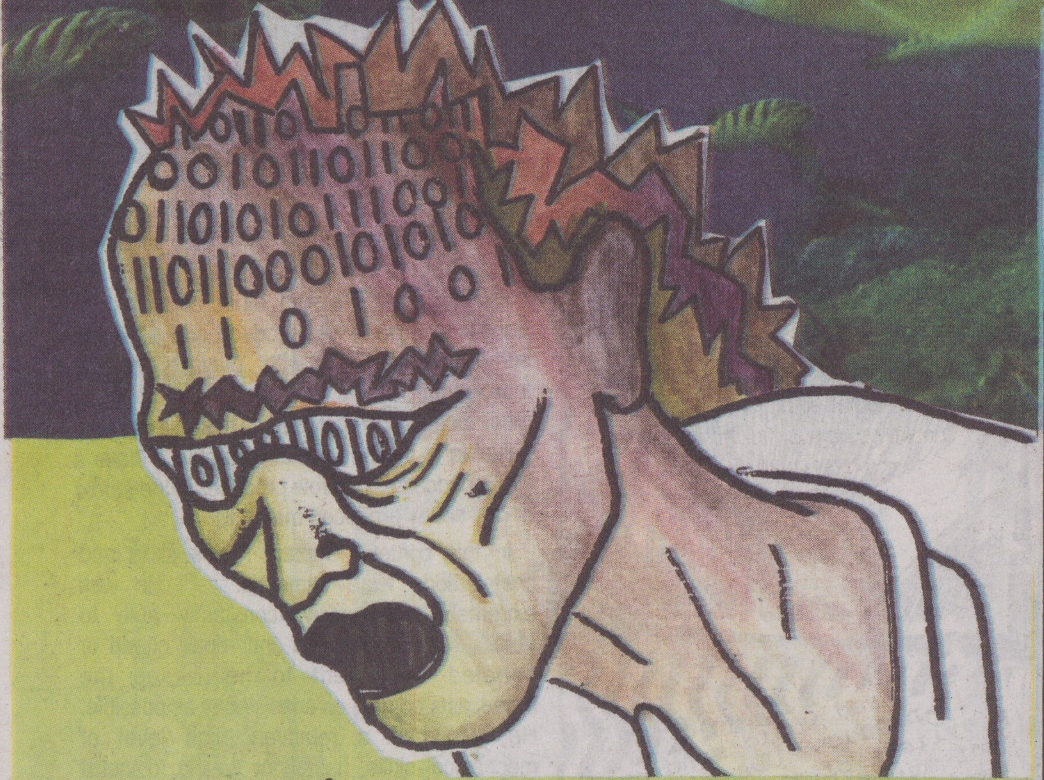
fruits of resistance
summer 2019
ISSUE 129

SLINGSHOT



Resist cyborg evolution

return to analog organizing

dead inside

Sterilization in the face of climate chaos

By Isabel Fava Bean

As they wheel my hospital bed into the operating room, I have to contain my smile. This is a moment I've been looking forward to for some time, but until just now, surrounded by scrub-clad surgeon's and assistants preparing their tools, I couldn't believe it was real. I didn't think that I would actually be allowed to go through with the procedure I wanted -- permanent sterilization, commonly referred to as "having your tubes tied." I'd read so many women's stories of being given the run-around by their doctors who thought they were too young to make this permanent decision. I must have gotten lucky, because I was granted my wish at the ripe old age of 23, after just a year and a half of discussing with my doctors.

I began fantasizing about being

continuation of the settler-colonial project, and is especially heinous for those who are descendants of colonizers. Where indigenous people are still connected to their land, it is of the utmost importance that we return the ancestral lands, water rights and other resources that were stolen, back to them to steward. To create a new baby settler who will vie for these limited resources is to align your womb with manifest destiny -- don't do it!

As I worked my way through the logistics with doctors ahead of my sterilization, I was contending with some push-back from my family. My friends in their twenties have all been incredibly positive and supportive and it has warmed my heart to hear others my age who are interested in sterilization or who just know they don't want kids. My extended family

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zombie APOCALYPSE is NOW

By H. Sabet

I visit Vancouver's city park during the most stunning sunset and every. single. person. is staring down at their phones. Not just the majority, I mean *everyone*. Necks craned, dim glow of the sun reflected in their sickly pallor, they're transforming before my eyes. It has begun. We have begun the mass techvolution into zombies. Except that this virus we are advertising company and corporation want to buy, trade, and steal our information, our souls from facebook and other social media platforms? It's the perfect tracking and trapping device.

Americans spend most of their waking hours staring at screens—phones, computers, ipads, tvs. That means we spend more time staring into the face of our phones than the faces of our loved ones. Screens and social media have become psychological addictions; a significant amount of internet users are unable to control how much time they spend on

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I began fantasizing about being sterilized after reading Clive Hamilton's *Requiem for a Species* in 2015, which discusses climate change denial. The predictions made by climate scientists offer too grim a future for me to want to bring a child into it; and not having children grants continuation of the settler-colonial project, and is especially heinous for those who are descendants of colonizers. Where indigenous people are still connected to their land, it is of the utmost importance that we return the ancestral lands, water rights and other resources that were stolen, back to them to steward. To create a new baby settler who will vie for these limited resources is to align your womb with manifest destiny -- don't do it!

As I worked my way through the logistics with doctors ahead of my sterilization, I was contending with some push-back from my family. My friends in their twenties have all been incredibly positive and supportive and it has warmed my heart to hear others my age who are interested in sterilization or who just know they don't want kids. My extended family, however, has expressed a range of reactions, from support to disapproval. My

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infected with is more scheming than a zombie virus. Not only do we willingly take the virus in, we are addicted to it, and we find more and more ways to let it in—continuously crafting new platforms to infect ourselves, to inject it straight into our bodies, to eat our brains.

The virus takes many platforms, always flattened into a screen. And screens are everywhere—homes, phones, cars, pockets, bedrooms, offices, airplanes, permanently melded to our hands and eyes. More than half of the world's population, about 4.4 billion people, are active internet users. Of people who are even internet-using age and within access of internet, that's basically everyone. Almost half uses social media, about 3.5 billion people. In North America, about 80% of the population uses the internet and social media. Why wouldn't governments and every other advertising company and corporation want to buy, trade, and steal our information, our souls from facebook and other social media platforms? It's the perfect tracking and trapping device.

Americans spend most of their waking hours staring at screens—phones, computers, ipads, tvs. That means we spend more time staring into the face of our phones than the faces of our loved ones. Screens and social media have become psychological addictions; a significant amount of internet users are unable to control how much time they spend on screens. Because social media provides immediate rewards with very little effort required, your brain begins to rewire itself, making you desire these stimulations often, craving more of this neurological excitement after each fix. Internet addiction disorder (IAD), also called problematic or pathological internet use, *is characterized by an individual's inability to control their internet use, which may eventually result in marked distress and functional impairments of general life such as academic performance, social interaction, occupational interest and behavioral problems.* (Lin & Zhou et al, 2012)

Studies indicate that internet addiction is associated with structural and functional changes in brain regions—atrophy in white and gray matter—that influence and impair emotional generation and processing, executive attention, decision making, and cognitive control. Internet addiction disorder shares psychological and neural mechanisms with substance addiction and impulse control disorders such as alcoholism and opiate addictions. (Lin & Zhou et al, 2012)

Research also shows impaired dopamine function and reduced numbers of dopamine receptors. Dopamine is a neurotransmitter—a chemical released by neurons—critical to thinking, moving, sleeping, mood, attention, motivation, and seeking reward. Dopamine causes you to desire, seek out, and search. It increases your general level of arousal and

Continued on Page 14

sterilized after reading Clive Hamilton's *Requiem for a Species* in 2015, which discusses climate change denial. The predictions made by climate scientists offer too grim a future for me to want to bring a child into it; and not having children grants

me the flexibility to dedicate my time to attempting to mitigate climate disaster. I also envision sterilization to be a statement to communicate to those around me that climate chaos must be taken seriously and that we cannot continue on with our lives as if things are as they've always been.

For me, centering climate chaos in my life means prioritizing volunteer activist work while also engaging in lifestyle shifts like cycling, eating low on the food chain, and gardening.

For those of us who are settlers, a.k.a. immigrants, in the U.S. (which is most of us), choosing not to birth children could be one part we play the process of decolonization. We need to recognize that continuing to reproduce here on this stolen land is a literal endorsement and

however, has expressed a range of reactions, from support to disapproval. My grandmother was especially upset about my decision, and she and I spent many hours talking, trying to hear each other through our disagreements. Here are a few of the concerns she and others raised, and my attempts to debunk them:

"If all the conscientious, aware people don't have kids, the world will be overrun by ignorant conservatives with large families!"

I keep company with a motley crew of anti-authoritarian and ecologically minded young people. A brief survey of them reveals that many of them arrived at the values they now hold deeply after a rejection of their parents' ideas and lifestyles. In fact, sending your kid to Catholic school might be the fastest way to radicalize them! I like to ask my comrades

Continued on Page 6

SLINGSHOT

Slingshot is an independent radical newspaper published in Berkeley since 1988.

Slingshot layout weekend coincided with a concert to celebrate People's Park 50th anniversary — we wish we could have made it.

Recently, Oakland teachers went on strike for 7 days and won well-deserved pay raises. But because of the way funding is set up, the school board then voted to cut $21 million from libraries, youth case managers, and restorative justice as a way to pay for the raises. Maybe instead of a teachers strike we need a general strike to seize some of the wealth hoarded by the 1% and use it to educate kids in Oakland.

The Bay Area is becoming unlivable in bizarre ways. One *Slingshot* collective member lives on a boat because of skyrocketing rents. As we were writing this, their bicycle fell into the San Francisco Bay. After a friend with a wetsuit helped pull the bike out, they almost got run over by an Uber driver before finally making it to the *Slingshot* loft. Whew! Plus there are so many hippies staying in the living room that one has to make out in a Tesla.

Thanks for those who responded to our survey in the last issue -- everyone who wrote in was excited about print media which warms our analog hearts.

Last year, the Long Haul felt rather dead, but now it seems lively, with lots of events happening and people coming in during open hours. It feels like people are getting out and getting involved! This issue saw lots of energy, with new friends and old participating.

At the same time, as we have a gathering of energy around *Slingshot* and other groups we are involved in, we also feel mired in interpersonal friction and conflict. Even within our affinity groups, not everyone shares similar opinions. It's important to focus on why we are here. We have to be willing to step outside our comfort zones to work constructively with people we don't personally get along well with while also being gentle with ourselves and admitting that it is hard.

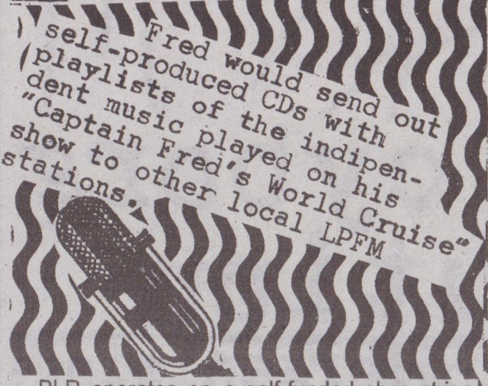
The collective sometimes wonders if anyone

DJ CAPTAIN FRED
(aka Paul Griffin)
1955 - 2019

By DJ Rubble

I am saddened and shocked to have heard a few weeks ago – word of mouth from Berkeley Liberation Radio (BLR) collective members – that DJ Captain Fred (aka Paul Griffin) died suddenly on February 21 from a heart attack. I'd just exchanged E-mails with him a couple of weeks earlier about donating cheap used equipment to the station to help keep it operating, and had collaborated with him over the past half year to get audio from several Save People's Park rally/concerts onto the BLR playlists, which still broadcast over the internet. None of us I spoke with had any knowledge that he was dealing with any type of life-threatening health issues.

Media activist insiders knew Captain Fred to have a unique set of skills and abilities vital to this type of ultra-low-budget, anti-corporate, DIY broadcasting. Some station background is important in understanding his unique contributions. Free Radio Berkeley was started in the early 90's by founder Steven Dunifer, as a voice for the rapidly growing homeless population which had no "voice" in the corporate media. The station went on the airwaves at 104.1 FM without a broadcasting license from the Federal Communications Commission (FCC) – the government agency which oversees the airwaves - as an act of civil



BLR operates on a self-funded shoe-string budget, demonstrating that quality radio can be

He was well known in the Bay Area micro-radio community as far back as the turn of the century for the syndicated version of "Captain Fred's World Cruise". Before the explosion of MP3's and other computerized transmittals, he would produce and send out self-produced CD's with playlists of the independent music played on the show to other local LPFM stations.. These were really valuable to stations not always able to have a live broadcaster or show producer in the studio or buy slickly produced materials.

In this context, Captain Fred's skills and contributions were immense. He was extremely tech savvy, constantly able to obtain, connect, replace and repair cheap or donated equipment to help keep the broadcasts coming as consistently as possible. He also had a relatively high level of mechanical skills, useful for having to install and move transmitters and equipment in and out of new often temporary broadcast locations, as the station spent several decades evading repressive scrutiny of the FCC and NAB and unaffordable commercial rents.

He worked in Steven Dunifer's workshop which served as catalyst for LPFM stations worldwide, creating and selling radio start-up kits that cost probably less than $1,000 to people who wanted to create their own small

making it to the *Slingshot* loft. Whew! Plus there are so many hippies staying in the living room that one has to make out in a Tesla.

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The collective sometimes wonders if anyone actually reads *Slingshot*. Recently, someone traveled to California from NYC to get involved in a direct action they read about in *Slingshot* – they have since moved into our squat and are a dear comrade. *Slingshot* is a door that you can open leading to a bunch of awesome, life-changing, radical stuff – the places on the radical contact list are each benevolent black holes that — once you enter — can consume you in the best way! Join us wherever you are — plug into the wingnut-verse!

Last issue was themed around climate chaos and ways to respond to it, and the collective envisions every issue being similarly themed from here on out. We still welcome submissions about a variety of subjects.

Slingshot is always looking for new writers, artists, editors, photographers, translators, distributors, and critical thinkers to make this paper. If you send an article, please be open to editing.

We're a collective, but not all the articles reflect the opinions of all collective members. We welcome debate and constructive criticism.

Thanks to the people who made this: CJ, Chaya, Dov, eggplant, Elke, Eric, Fred, Hannah, Ingrid, Isabel, Jesse, Karen, Korvin, Mark, Rachelle, Stuart, Talia and all the

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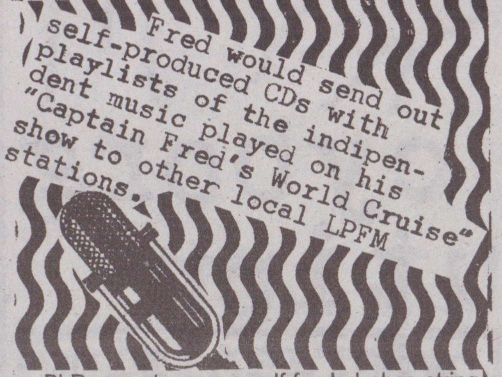
As these types of smaller signal range stations proliferated, they came to be known as "Low Power FM" (LPFM), and "micro-radio" and were embroiled in legalistic battles over who really owns and who has the right to the airwaves. The FCC has considered this broadcasting illegal and has worked to force these stations off the air, including with armed raids and draconian personal "illegal broadcasting" fines to individuals involved. Industry lobbying arm the National Association of Broadcasters (NAB) has worked hand-in-hand with the FCC on this, to continue to limit airwaves access to multi-million dollar corporations with the express goal of maximizing profit with repetitive "cookie-cutter" content.

BLR runs under a broad set of anarchist-oriented values shared by many of us. The fiercely DIY approach resulted in a much longer on-again, off-again tenure on air than other unlicensed stations, many which tried and failed at more conventional radio strategies, such as reforming the FCC process and obtaining institutional funding. BLR's all-volunteer collective has never had traditional



BLR operates on a self-funded shoe-string budget, demonstrating that quality radio can be produced for as little as hundreds of dollars monthly, mostly for rent. Equipment is inexpensive, mostly used and donated. Virtually anyone who applied for a DJ slot was given a chance to broadcast, including those who never have broadcast before, with very little restriction on content beyond guidelines in the mission statement. Political and social content has always been grassroots and a welcome alternative to monolithic corporate-driven perspectives.

Captain Fred moved to the Bay Area from New York in 1979 after finishing college with a goal of being a rock musician. He spent the rest of his life in the East Bay. Along the way, he developed and combined skills as a musician with an array of technical abilities much needed for both music and radio. He played in various bands playing various types of music. His radio shows reflected the always increasing range of musical styles he enjoyed.

He has been active with the station virtually throughout its existence. He became a member in 1993, when he launched his well-regarded Saturday evening radio show, "Captain Fred's World Cruise", which he continued broadcasting right up to his

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He was great at configuring the internet stream — also donated — and uploading a vast array of music and political talk so that the station could operate 24-hours daily, often without a live DJ.

He always seemed to be available to help people individually and share his knowledge. For years, he used his weekly show time as a training site for new DJs and for others – myself included – who needed updated skills and resources. Recently, he used the time to load free activist audio shows into the shuffler so that listeners can hear much about the political issues and perspectives that need to be heard.

He and several other long-term collective members often took on the thankless tasks of resolving personal/interpersonal problems among members, and working towards important due process-oriented decisions in often contentious staff meetings. He was heavily involved in political strategy-making. He had a lot of skill and patience with people, and could also be refreshingly direct. He had a lively sense of humor and laid back persona, with a seemingly endless stream of comical stories about the often bizarre situations collective members were embroiled in

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Slingshot New Volunteer Meeting

Volunteers interested in getting involved with *Slingshot* can come to the new volunteer meeting on Sunday, August 25, 2019 at 7 pm at the Long Haul in Berkeley (see below.)

Article Deadline & Next Issue Date

Submit your articles for issue 130 by September 14, 2019 at 3 pm.

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Subscriptions to *Slingshot* are free to prisoners, low income, or anyone in the USA with a Slingshot Organizer, or $1 per issue. International $3 per issue. Outside the Bay Area we'll mail you a free stack of copies if you give them out for free.

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His skill and contributions will be sorely missed, and hopefully long remembered and valued by many.

PEDALUTION

By Jesse D. Palmer

Let me start by saying that I love to ride my bike. When I think about the climate crisis — that human extinction is now on the line if humans don't immediately and dramatically decarbonize and otherwise reduce our foot print — one of the first things I think the universe will miss if humans go extinct is the bicycle. Bikes could be the greatest human invention — simple, efficient, powerful and yet still fun, humble and human scale. Our technology may be the thing that destroys our species, but bikes are one of the tools that empower individuals and communities and free us to reach our full potential.

So it is fitting that bikes have a role in the grassroots resistance that is building against sleepwalking off a climate cliff. We have run out of time waiting for governments and corporations to decarbonize. If humans stay on our current unsustainable course — where everything we do day-to-day degrades the earth — we'll soon cross climate tipping points, and rapid ecological change will be out of our hands. There's a slim chance that if we quickly reverse ecological damage, we can save ourselves, and what's lacking is massive political, cultural and social will. We need urgency, speed and collective action. The price of inaction must be constant and overwhelming resistance and disorder in the streets.

The Friday For Future student climate strikes inspired by Greta Thunberg is just the type of disruptive action that can help as it expands and diversifies so that it's not just students but *everyone* refusing to sit idly by while our house is on fire.

One small piece of raising the cost of

In the 1990s I was involved in huge Critical Mass bike rides that happened Friday nights during rush hour. They weren't (and aren't) protests — CM has no demands, no leaders and no meetings. Because big bike rides are so *disruptive* and because just daring to ride a bike in a car dominated world puts you so far outside the mainstream and at odds with the powers that be, Critical Mass at its heyday was more effective than any protest bike advocates could have organized.

Riding your bike with a big leaderless group is *fun.* Not knowing who is in charge or what is going to happen next is a rare experience in our pre-programmed lives. Humans yearn for excitement, spontaneity, and the sense of community that exists on a CM ride when everyone can talk to anyone and individuals takes responsibility for the whole. Rides have music and costumes and a few simple tips help make it work: the people in front shouldn't ride so fast that it gets spread out and cars get into the mass. If you're in front its up to you to select a good route to avoid going in circles.

Some bike advocates *hate* Critical Mass because it is unruly and can antagonize drivers, cops and city officials. But chaos works — there's plenty of reason to credit CM in the 1990s and early 2000s with increasing pressure to improve bike infrastructure.

Around the Bay Area, Critical Mass still exists in San Francisco on the last Friday of each month at 6 at Justin Herman Plaza. But it has dwindled in numbers and social weight and no longer exists at all in many other cities. Locally, CM has mostly been replaced with Bike Party: huge, fun and diverse bike rides that happen well after rush hour, on a pre-planned route, with rules of conduct and a

Bikes are good and it's great that there are better bike lanes and bike parking some places. In the 1990s, us "critical massholes" were *aware* of climate change but it wasn't clear that it was an existential threat. It wasn't clear that no matter how bike friendly cities might get, there's no bike commuting on a dead planet.

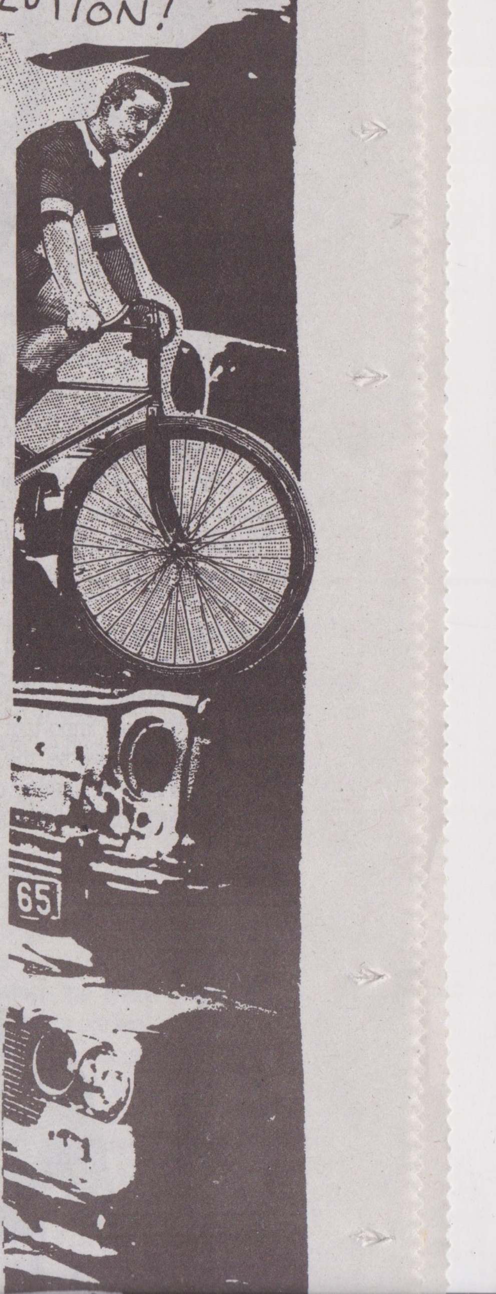
Do we call it Friday Bike for Future or Climate Mass or is there a better name you can think up? Climate bike rides can be a leaderless movement but with a clear political message: massive action is needed to decarbonize and the status quo is unacceptable.

Protest tactics that are also fun and that build community are win-win-win situations — they help avoid burnout because they add joy as opposed to actions that feel like a grim, boring duty. To really increase political pressure, movements need to grow exponentially and be infectious by self-creating their own energy and having tactics that automatically attract new members.

Right now youth-led groups like the Sunrise Movement, Extinction Rebellion and others are figuring out how to raise the stakes. Many of these activists weren't born during CM's heyday so its useful to share tactics that worked.

During street protests groups often get pushed onto the sidewalk or to a less visible location by police — largely to avoid disrupting traffic. A bike contingent with just a few dozen people can out-flank police lines. Bike groups are mobile, swift and so long as they are moving in traffic they're usually legal.

It all goes back to bikes being special. When you ride you're almost flying, you're in



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One small piece of raising the cost of climate inaction could be rush hour mass bike rides — a fun and legal way to tie up traffic and block business as usual with a clear message: if you keep destroying the world, we'll shut you down. In California and most other places it is legal to ride your bike on the street, but because bikes are slower than cars, just a small group of legally moving bikes function like a mobile freeway accident. Traffic is already stressed at rush hour and a small hiccup can tie up the commute big time.

going to happen next is a rare experience in our pre-programmed lives. Humans yearn for excitement, spontaneity, and the sense of community that exists on a CM ride when everyone can talk to anyone and individuals takes responsibility for the whole. Rides have music and costumes and a few simple tips help make it work: the people in front shouldn't ride so fast that it gets spread out and cars get into the mass. If you're in front its up to you to select a good route to avoid going in circles.

Some bike advocates *hate* Critical Mass because it is unruly and can antagonize drivers, cops and city officials. But chaos works — there's plenty of reason to credit CM in the 1990s and early 2000s with increasing pressure to improve bike infrastructure.

Around the Bay Area, Critical Mass still exists in San Francisco on the last Friday of each month at 6 at Justin Herman Plaza. But it has dwindled in numbers and social weight and no longer exists at all in many other cities. Locally, CM has mostly been replaced with Bike Party: huge, fun and diverse bike rides that happen well after rush hour, on a pre-planned route, with rules of conduct and a division of labor between leaders and participants. I get that Bike Party is organized to avoid disruption and conflict with cars so it can be just a fun bike ride, and that's fine.

But its really time to reclaim Critical Mass or better yet, something with a *new name* that uses the basic tactic of a rush hour, mass disruptive ride, but goes beyond CM's (reasonable) refusal to unify around an articulate political goal other than "we like to ride our bikes" and "bikes are good."

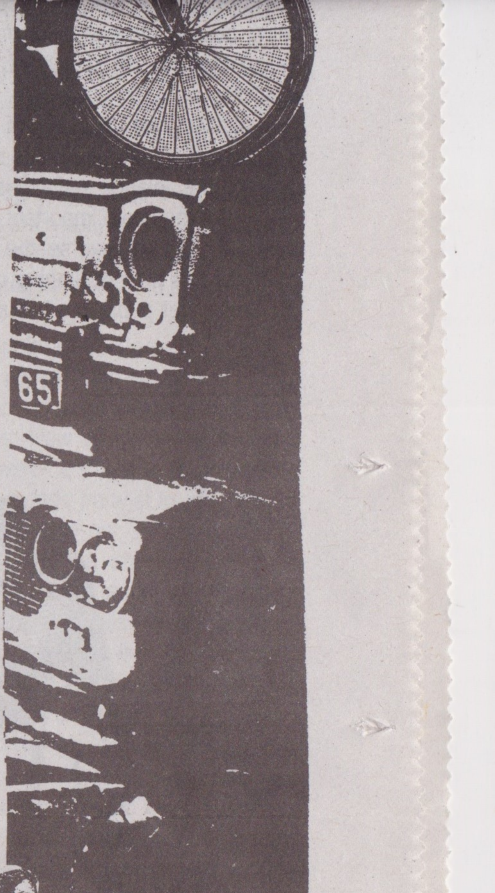
decarbonize and the status quo is unacceptable.

Protest tactics that are also fun and that build community are win-win-win situations — they help avoid burnout because they add joy as opposed to actions that feel like a grim, boring duty. To really increase political pressure, movements need to grow exponentially and be infectious by self-creating their own energy and having tactics that automatically attract new members.

Right now youth-led groups like the Sunrise Movement, Extinction Rebellion and others are figuring out how to raise the stakes. Many of these activists weren't born during CM's heyday so its useful to share tactics that worked.

During street protests groups often get pushed onto the sidewalk or to a less visible location by police — largely to avoid disrupting traffic. A bike contingent with just a few dozen people can out-flank police lines. Bike groups are mobile, swift and so long as they are moving in traffic they're usually legal.

It all goes back to bikes being special. When you ride you're almost flying, you're in balance. Bikes don't need a sign. Emissions-free, healthy, and joyful is part of a future worth having, or at least worth struggling for.



IDENTITY CRISIS

if you keep destroying the world, we'll shut you down. In California and most other places it is legal to ride your bike on the street, but because bikes are slower than cars, just a small group of legally moving bikes function like a mobile freeway accident. Traffic is already stressed at rush hour and a small hiccup can tie up the commute big time.

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IDENTITY CRISIS

by Rachelle Hughes

Am I white? I acknowledge my privilege as a white passing person, but I am still hesitant to classify myself as such. My late mother was British and Caucasian, but my father is Persian, and even though I identify as Middle Eastern, the 'Ethnicity' section on every single official document I've ever encountered seems to want to pigeonhole me into a white identity I am not fully comfortable with. So what am I? Am I white? And regardless of whether or not I am, why am I so uncomfortable with this label?

I've been conflicted about my racial identity ever since I learned of the complexities of racial privilege in the United States and what being a person of color really means. Middle Easterners are often boxed into the "white" category, but the term P.O.C. represents the racial groups that are not dominant in this country and that struggle under its existing systems of racial privilege and hierarchy. Faced with this definition, one can do nothing else but conclude that Middle Easterners are *undeniably* a group that falls into the P.O.C. category.

The fact that some Persians and Mid-Easterners still assert their "whiteness" is evidence enough of how badly we are treated when we are not white and cannot pass ourselves off as such. Rampant Islamophobia after the 9/11 attacks has led to an increasingly contagious level of hatred towards Middle Eastern people in the United States (I've seen **"MUSLIMS GET OUT"** sharpied onto the back of a street sign in my hometown of Fremont, a predominantly white and Afghan/Indian community in the Bay). Witnessing how intense this hatred can be makes me remember how privileged I am to be white passing, but recognition of my privilege often comes with guilt as I ask myself: "What makes me more worthy of respect than non white-passing Middle Easterners?" I would gladly renounce this privilege if it meant I could help other people fight its existence in our society, but all things aside, it is a relief and a blessing to be able to slip under the radar of racists, or to have a common, English first name that doesn't prompt suspicious glances and whispered jokes from my classmates whenever it is called out for roll. I often take these little things for granted, and that is why I am scared of assuming a white identity.

I am scared of assuming a white identity because I am scared of becoming complicit in a system of oppression that is pitted against people just like me and my father. By calling myself white, I would be reinforcing the notion that it is shameful to be anything contrary to the white norm in our society—that it is "better to be white." I also refuse to call myself something that I am not; I am Persian. My whole life was spent around my Persian father's Persian acquaintances— I belong to no other ethnic culture. An African-American person who has one white parent and one black parent can still identify as African-American, so why can't I identify as Middle Eastern? I am staunchly proud of my Persian heritage and feel it represents me strongly.

I refuse to back down against society telling me to be anything except what I am. I will not bend to a racist will; I will fight it. I am Persian, I am of mixed Middle Eastern descent, and I will fight for my identity. In the words of the Iranian-Americans who stood up against the ethnic misidentification of Middle Easterners in the 2010 U.S. National Census, "*Check it right, I ain't white.*"

DIVE$T FROM ECOCIDE

By Hayley

The UN has warned that we have twelve years to limit the catastrophic impacts of climate change, and climate change isn't the only threat. We are also facing massive species die offs, the oceans are becoming too acidic to support life, and ecological harm is being caused by everything from concrete to deforestation to unsustainable farming practices.

Capitalism has us locked in a death march, with our collective labor being steered towards making the planet uninhabitable. Individual lifestyle changes are important, but they simply aren't enough to reverse the direction we're going in, and time is running out. It is time to get brave, get public, and to start working for check your own funds, your workplace's, and your city's. It's time to get all funds out of ecological destruction.

Divestment is a huge step in taking away the power of the planet-killing industries. But this needs to go beyond a boycott. We need an alternative system.

That's why we also need to break up the mega banks, and replace them with publicly-owned banks. In 2018, Sen. Bernie Sanders introduced a bill that would break up any bank with total exposure greater than 3% of the US Economy. While this bill didn't pass, it's a great vision in terms of setting our sights on the next steps. But breaking up mega-banks is just the start. We also need public banks — banks that are owned and controlled by the people rather than corporate shareholders.

In North Dakota, there has been a public bank since 1919, showing us that it's possible to have a bank owned by the people. The Bank of North Dakota earns a profit for the state, generating public funds that contribute to education, disaster relief, and infrastructure projects. While BND isn't divested from climate chaos, it at least shows us that it's possible to create a successful public bank.

In the San Francisco Bay Area, public banking activists have been laying the groundwork to create the East Bay Public Bank, a publicly-owned bank with the

RESIST NATIVE GENOCIDE

By Jane Stillwater

I recently toured the U.S. Holocaust Museum and the National Museum of the American Indian. These two museums are both very similar — and also very different.

The U.S. Holocaust Museum is devoted to chronicling the genocide of Jews by Nazi Germany — and this museum rightfully reminds us that genocide is a bad thing. One of the exhibits that moved me to tears was commemorating the heroic Jewish resistance fighters. They risked their lives fighting fascism. Many of them were tortured and murdered.

Then I moved on to the American Indian Museum — same story there. Genocide on a grand scale. Millions of Native Americans murdered in cold blood. But there was one big difference between the two museums. When the Jews fought back against the evil Nazis, they were called resistance fighters and

get away with it because tribal police on American Indian reservations have no jurisdiction to arrest non-Natives.

While I was at the American Indian Museum, I suddenly found myself in the tragic midst of the REDress Project — dozens of empty red dresses, swaying tragically in the wind and rain, symbolizing the thousands of raped, maimed, murdered and disappeared Native women on reservations across America. Something like 86% of these crimes have been committed by non-natives.

At a symposium entitled "Safety for Our Sisters" held at the museum, we learned that almost half of Native women have been abused or raped or disappeared. "It's actually closer to 87%" said one speaker. Native women have become an endangered species — and meanwhile many politicians are too busy reveling in a sick and addictive love affair with Walls and Wars to notice.

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massive changes in the way we do things. A mere 100 companies are responsible for 71% of carbon emissions. It is time to re-imagine our financial landscape so that it becomes impossible for these mega-polluters to exist. It's time for a nationwide divestment movement!

A key factor fueling ecological destruction is that people are getting paid to do it. The equation is simple: Cut the funds, cut the destruction.

That's why we also need to break up the mega banks, and replace them with publicly-owned banks. In 2018, Sen. Bernie Sanders introduced a bill that would break up any bank with total exposure greater than 3% of the US Economy. While this bill didn't pass, it's a great vision in terms of setting our sights on the next steps. But breaking up mega-banks is just the start. We also need public banks — banks that are owned and controlled by the people rather than corporate shareholders.

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In the San Francisco Bay Area, public banking activists have been laying the groundwork to create the East Bay Public Bank, a publicly-owned bank with the explicit mission to never invest in ecocide. Currently, a new law, AB857, is being drafted in the California Legislature that will set things in place for public banking in California.

Simply having publicly-owned banks isn't enough: we also have to make sure there is a clear mission to never invest in ecological destruction. Credit Unions can also be a good option to do your banking, as long as they are divested from ecocide.

We have just a few years left to course-correct our society so that the global change in temperature will be 1.5°C instead of much worse, and we've already killed off 60% of species since 1970. Working to prevent ecological collapse means rethinking our society at every level, and building better ways to bank is a part of the solution. We need to think fast and act smart. Cut off the funds that fuel ecocide and de-pave the way for the planet's ecological future.

You can learn more about the Bay Area project to create the nation's first eco-friendly public bank at publicbankeastbay.org.

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There was only a very small collage-type thingie in a back corner of the fourth floor of the museum that mentioned a few Native "activists" and the 1973 protest at Wounded Knee. Custer's last stand was mentioned. And there was just one mention in passing about the American Indian Movement — but nothing at all about Leonard Peltier, the resistance fighter who defended his people from a deadly FBI attack and who is now serving his 44th year of a life sentence in some lonely Florida prison for a crime that he didn't commit.

There is another kind of genocide going on in America today — or should I say "femicide". It is shamefully easy for a non-Native person to enter a Native reservation and then murder or rape or kidnap a Native woman or child — and

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The grim history of these many centuries of violence and genocide against Native Americans continues today, as White Americans continue to value money and greed and power over any kind of humanity or love of fellow human beings. The Jewish Holocaust lasted a decade, but the Native American genocide is still going on today.

We can wallow in the sense that America is morally doomed, or we can take a page from the Jewish and Native resistance fighters and resist. Resist injustice. Resist corporate greed. Resist colonialism. Resist bigotry.

For centuries it was mainly American Indians who suffered from genocide by colonialists — but now it is the entire world facing extinction by corporate America's bottomless greed.

Isn't it time for all of us to start righting these horrendous wrongs? Let's join our Indigenous brothers and sisters in seeking justice!

Jane Stillwater is a child of the 60s living in cooperative housing in Berkeley. She blogs at jpstillwater.blogspot.com.

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A 2018 report by Rain Forest Action Network shows how top banks are dumping obscene amounts of money into planet-killing activities. Wells Fargo, for instance, invested more than $4.6 billion in fossil fuels between 2015 and 2017. In response, cities like Seattle and Davis have pulled all city funds from Wells Fargo, and a number of groups have also been demonstrating in front of Wells Fargo to draw attention to its role in funding ecological destruction.

At this point, all of the major banks are putting money into ecocide, which is why it's vital to make sure you aren't banking with any of them. Close your account today! But also, if you have a 401k, that money might be invested without your knowledge in climate-killing funds, and likewise, your city, school, or workplace might have it's money caught up in ecological destruction.

Recently, an online tool was developed to help you figure out if you have money accidentally invested in fossil fuels. Here's the fossilfreefunds.org Try it now! Seriously,

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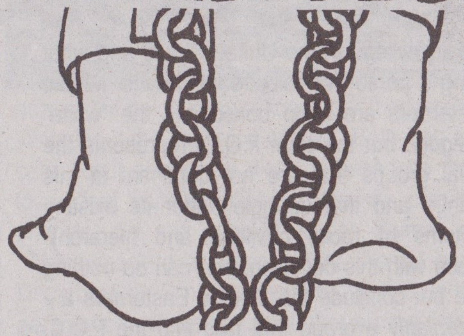
What we do: We provide free subscriptions to incarcerated individuals in the US who request them. For $3.50 we can send you an assortment of back issues and for $3.00 we can send you a pocket Slingshot Organizer. If you send money or stamps please write $ on the envelope. Not all prisons allow these materials so please make sure yours does before ordering so it doesn't get rejected. We do accept submissions of art and articles from incarcerated subscribers. If you submit art, please write ART on the envelope. If you submit an article please write ARTICLE on the envelope. We don't publish poetry or fiction, and only run personal narratives or stories about your case if they are framed within radical analysis. We can only publish a fraction of what we receive. If you're okay with us editing your article/art without your input please say so when you submit.

What we don't do: we are unable to provide penpals, legal aid/advice, financial



assistance, literature besides Slingshot, or respond to requests for other kinds of help. Usually, we can't even personally write you back, though we read your words and appreciate the thoughts and stories you share. We cannot use JPay or other inmate email services. Unless otherwise noted, the addresses associated with zines we review or radical spaces listed are unlikely to be able to respond to prisoner correspondence.

Other resources:

You can get a free resource directory and ordering guidelines for receiving free books from:

Prisoner Literature Project
C/O Bound Together Bookstore
1369 Haight St.
San Francisco, CA 94117

They don't give legal advice or pen pal services, but you can find out about those sort of things from:

Prison Activist Resource Center
P.O. Box 70447
Oakland, CA 94612

Any defendant facing felony charges can request a free copy of The Criminal Legal System for Radicals 'zine from Tilted Scales Collective at c/o PARC (same address as above)

Comrades on the outside:

We receive 5-10 letters from incarcerated folks every day. We welcome help reading this mountain of mail and processing subscription requests!

SEIZE THE COMMONS.

Community Economics Collaborative - coming to a town near you

By Samara

Since September of 2018, a group of University of California (UC) students, grad students, and faculty calling ourselves the Community Economies Collaborative (CEC) has been growing a movement to bring the study of community-based economics to the university, and to likewise leverage the UC's resources towards supporting community-based economic efforts. Starting with a small group at UC Davis, this movement is rapidly growing and is now represented on six of the UC campuses statewide.

As a point of calibration, we are drawing upon the economic writings of Katherine Gibson and Julie Graham, two feminist geographers who jointly write under the moniker J.K. Gibson-Graham. This spring we are reading Gibson-Graham's, *A Postcapitalist Politics*, in which they queer both capitalism and Marxism, while exploring practical ways that community economics unfold on the ground. Gibson-Graham's work, however, is only one articulation of alternative economic thinking, and we are excited to explore a number of alternative models as we build a dynamic and engaging understanding of the way community economies are expressed in language and on the ground. Below are some of the key ideas that we have been working with in our discussions.

The Commons – The "commons" typically refers to natural resources owned and managed by a community. Economist Elinor Ostrom won the Nobel Prize in economics in 2012 for her work on common pool resource management. Her work stands in contrast to Garret Hardin's pessimistic formulation of the "tragedy of the commons" and gives hope that

the expense of local communities. These decades-long trade negotiations resulted in the creation of the World Trade Organization (WTO), which has the power to invalidate laws protecting workers and the environment as "trade violations." Following Chiapas, the wave of anti-globalization protests reached another flashpoint in 1999 during the WTO meeting in Seattle. The violent police response to the protesters captured worldwide attention. Other moments of resistance have included the G8 summit protests and Occupy Wall Street. Beyond protests, this branch of community economies connects to grassroots community development work in the Global South, the rise of the fair trade and the slow food movements, and more recently Buen Vivir, a holistic set of economic and spiritual practices arising from indigenous communities of South America.

Sustainability – The term "Sustainable Development" came into wide use after the

of diminishing returns, meaning oil extraction will become increasingly expensive and necessitate a transition to a low-carbon society. This realization sparked the Transition Town Movement in Great Britain and then the United States. More recently, the concept of "resilience" has emerged as new way to think about how to respond to climate change.

Naomi Klein's recent book and film *This Changes Everything* directly links the climate crisis to capitalism and the need for re-localization. Klein argues for paying close attention to the economic frameworks coming from indigenous peoples and argues for self-determined economic futures.

Ecological economics – Herman Daly was once the Senior Economist for the Environmental Department of the World Bank, where he worked to develop policy guidelines related to sustainable development. He co-founded the journal *Ecological Economics* and the Advancement of the Steady State Economy.

Diverse Economies – Katherine Gibson and Julie Graham met as Ph.D. students in geography at Clark University in the 1970s. They began to develop a critique of Marxist analysis, showing the problems of an economic theory that requires the state to be seized before the new economy can be implemented. Instead, they have developed a queer, feminist approach to economics, a practice that "encourages us to make visible the hidden alternative economic activities that *everywhere* abound, and to connect them through a language of economic difference." Only by working to collectively see noncapitalistic activities, and treating them as both present and viable, are we able to "actively build on them in the here and now to transform our local economies." Gibson-Graham's work moves us past forms of

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Localism – "Localism" has many different meanings in the literature, but recently, the Business Alliance for Local Living Economies (BALLE) has adopted the term to advocate for economic development rooted in community-based enterprises. Their primary argument is that local ownership and control of economic decision-making allows for more democratic and ecological accountability. The term "local living economy" comes from author David

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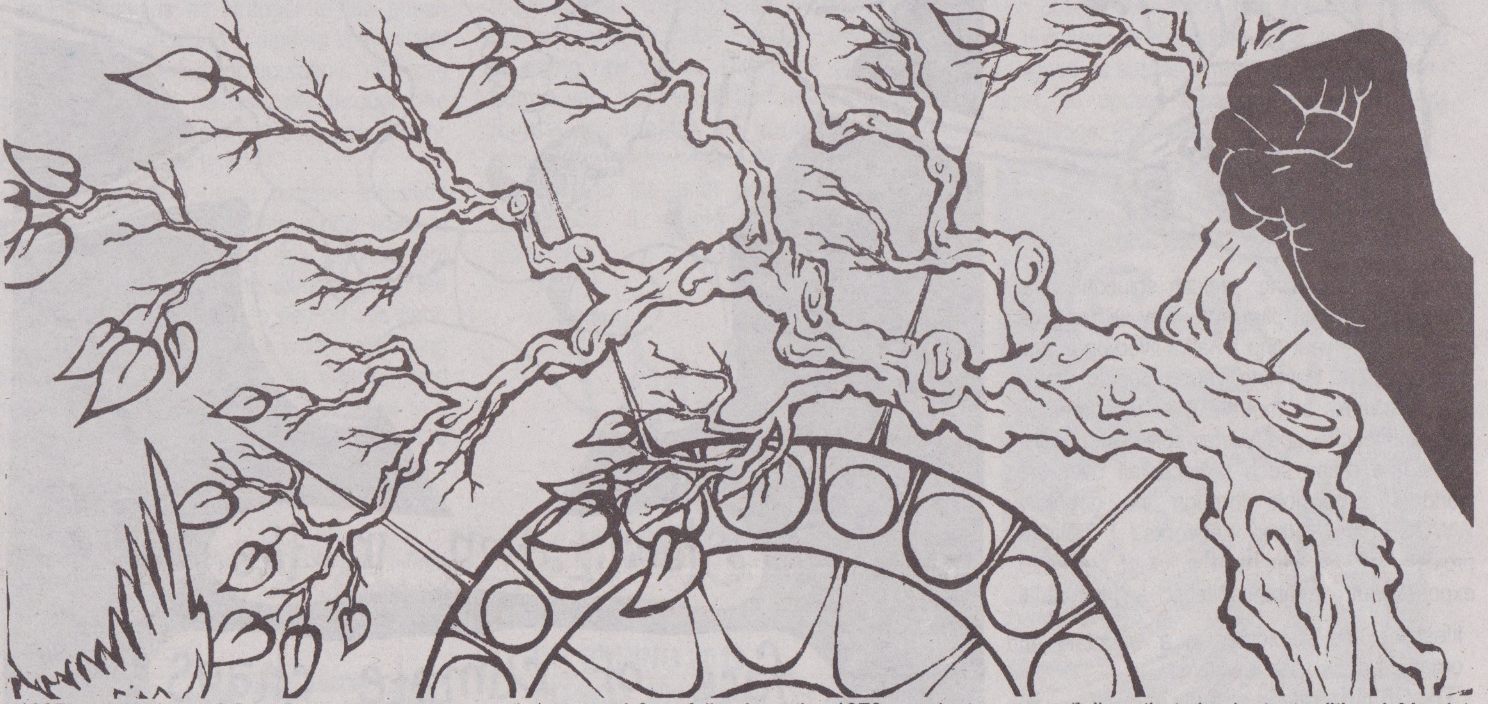

Sustainability – The term "Sustainable Development" came into wide use after the 1987 publication of *Our Common Future*, a report by a United Nations commission on the rapid deterioration of the planet's ecology. Sustainability as a framework emphasizes flows of energy, water, food, and waste and treats ecological resources as a form of wealth that should be saved and cultivated with the same conservationist spirit that was once directed towards the saving of money.

The focus on climate change became one of the key concerns within the sustainability framework in the early 2000s after the Bush Administration withdrew the United States from the Kyoto Climate Accords. The concept of "Peak Oil" also gained public attention during this period, an idea that says that after a certain peak, extraction of oil will reach a point

from indigenous peoples and argues for self-determined economic futures.

Ecological economics – Herman Daly was once the Senior Economist for the Environmental Department of the World Bank, where he worked to develop policy guidelines related to sustainable development. He co-founded the journal *Ecological Economics* and has argued forcefully since the 1970s against the use of gross domestic product to measure economic wellbeing, saying that instead, we should use what he and John Cobb developed called the Index of Sustainable Economic Welfare (ISEW) as form of measuring economies. Daly and others have advocated for a **steady-state economy**, with some calling for degrowth in order to avoid environmental disaster. This is absolute heresy to the economic establishment, and there are still very few ecological economists in university departments. The 1975 book *Ecotopia* by Ernest Callenbach is an early work of science fiction imagining a steady-state economy on the US West Coast. A leading advocacy organization is the Center for

everywhere abound, and to connect them through a language of economic difference." Only by working to collectively see noncapitalistic activities, and treating them as both present and viable, are we able to "actively build on them in the here and now to transform our local economies." Gibson-Graham's work moves us past forms of essentialism that dominate traditional Marxist thought. They suggest that the real economy is like an iceberg. What's most visible is capitalist exchange, but most economic activity happens informally below the surface. Thinking through these "diverse economies" is a way of opening up our imagination to the diverse economic practices and possibilities all around us.

These are just some of many ideas we are exploring as we come together to rethink our roles as academics, community members, and inhabitants of the planet at this moment in time. As climate chaos ravages the planet, the need to course-correct towards more resilient and sustainable community-based economics has never been more urgent. We are eager to continue to develop and grow our understanding of "community economies" within and outside of the academy, while also working to leverage the UC system towards growing more sustainable, just, and democratic economies locally, and around the world. We hope that our work will inspire

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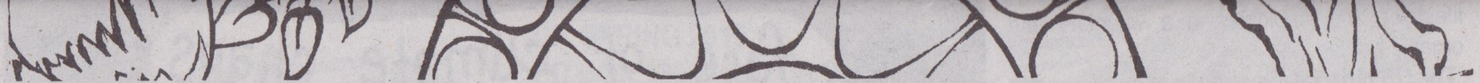
The Anti-Globalization Movement – The takeover of several towns and villages in the Mexican state of Chiapas by the Zapatista Army of National Liberation on January 1, 1994 was a protest against the North American Free Trade Agreement (NAFTA), which went into effect on that date. The uprising became a rallying cry for civil society groups around the world that protested global trade negotiations that were dominated by multinational corporations and global financial institutions at



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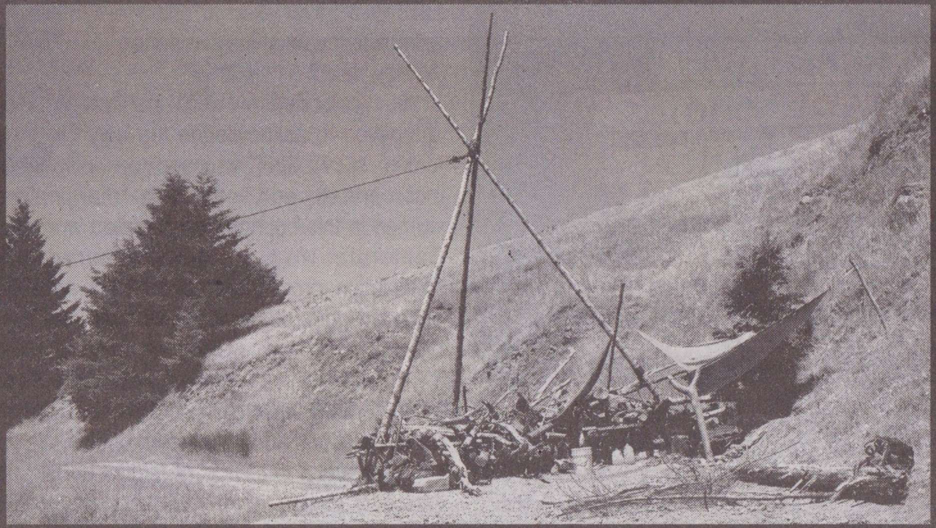


DEFEND MATTOLE FOREST

For 20 years, forest defenders on California's Lost Coast have blockaded logging roads leading into the ancient forests at the headwaters of the wild Mattole river. The forest is once again under threat and the blockaders need hands in the woods, allies in town, funds and gear. Contact us to get involved! efhum@riseup.net @blockade.babes. Stay tuned for an action camp in June! Read about the Mattole in Slingshot 127 and 128 and the Winter 2019 Earth First! Journal.

essentialism that dominate traditional Marxist thought. They suggest that the real economy is like an iceberg. What's most visible is capitalist exchange, but most economic activity happens informally below the surface. Thinking through these "diverse economies" is a way of opening up our imagination to the diverse economic practices and possibilities all around us.

These are just some of many ideas we are exploring as we come together to rethink our roles as academics, community members, and inhabitants of the planet at this moment in time. As climate chaos ravages the planet, the need to course-correct towards more resilient and sustainable community-based economics has never been more urgent. We are eager to continue to develop and grow our understanding of "community economies" within and outside of the academy, while also working to leverage the UC system towards growing more sustainable, just, and democratic economies locally, and around the world. We hope that our work will inspire others to build similar projects within their communities and workplaces, and we hope that others will join us!

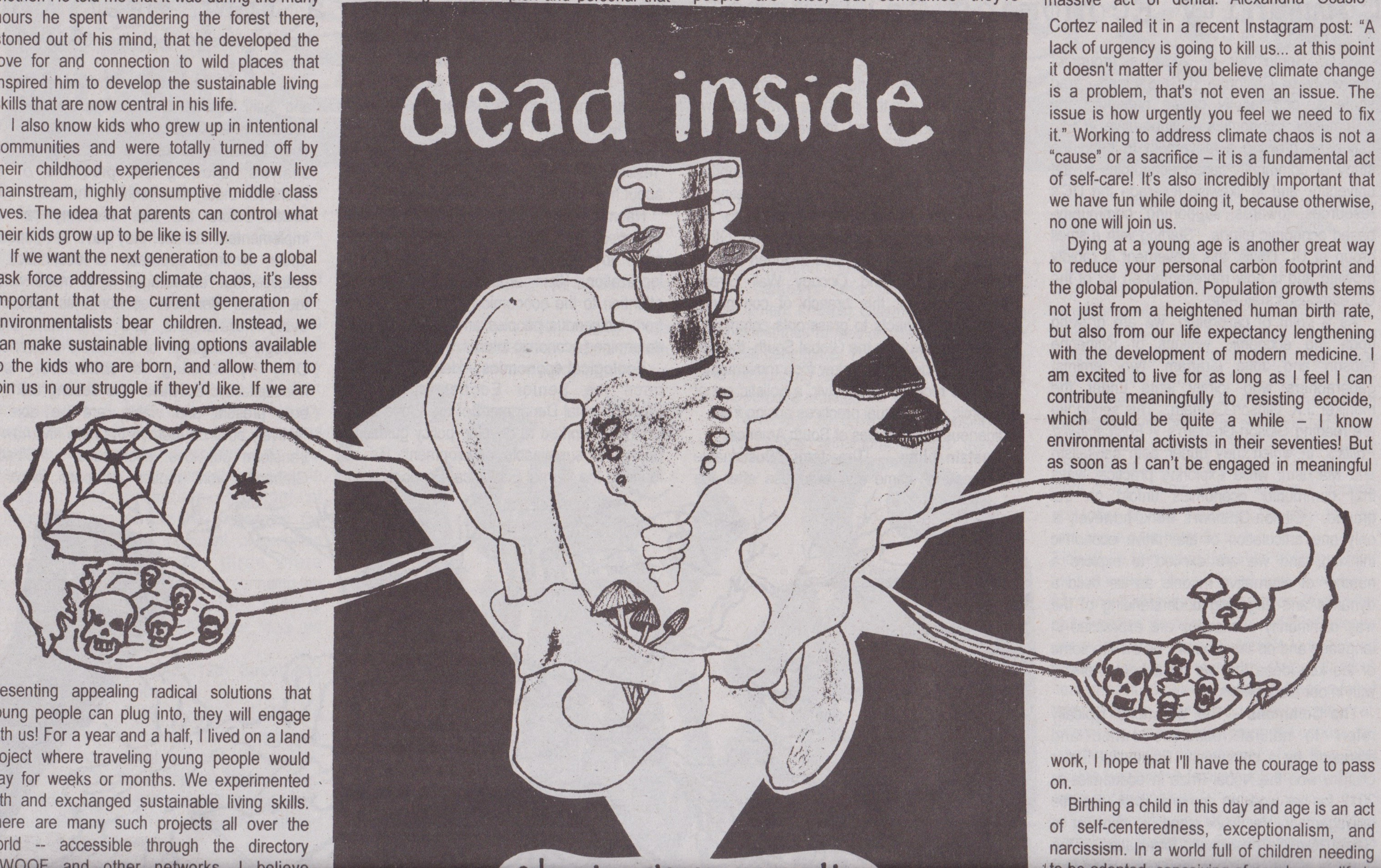
In January of 2020, we plan to hold a conference at UC Davis which we hope will be the beginning of this process to develop curriculum and policy changes within the UC and beyond. Currently, we are hoping for more UC graduate students from around the state to join our steering committee, and to join us on our quarterly retreats. We are also looking to connect with community partners who are working to build and advocate for resilient community economies to join us in developing policy and practices. If you would like to be part of the conference, or are interested in this project, please reach out to us at shsteele@ucdavis.edu. If you would like to follow our efforts, you can subscribe to our listserv by sending an email to SYMPA@ucdavis.edu - in the subject line put "subscribe cec-list@ucdavis.edu" followed by your name and leave the body of the email blank.

 Continued from Page 1

and friends to recall the moment they started becoming aware of environmental issues. One of my favorite stories was told by a comrade I lived with on a permaculture farm. He was raised in a typical southern California suburb. In high school, he started smoking weed, and he had to smoke in a wilderness area near his home to hide his habit from his disapproving mother. He told me that it was during the many hours he spent wandering the forest there, stoned out of his mind, that he developed the love for and connection to wild places that inspired him to develop the sustainable living skills that are now central in his life.

I also know kids who grew up in intentional communities and were totally turned off by their childhood experiences and now live mainstream, highly consumptive middle class lives. The idea that parents can control what their kids grow up to be like is silly.

If we want the next generation to be a global task force addressing climate chaos, it's less important that the current generation of environmentalists bear children. Instead, we can make sustainable living options available to the kids who are born, and allow them to join us in our struggle if they'd like. If we are



presenting appealing radical solutions that young people can plug into, they will engage with us! For a year and a half, I lived on a land project where traveling young people would stay for weeks or months. We experimented with and exchanged sustainable living skills. There are many such projects all over the world -- accessible through the directory WWOOF and other networks. I believe

structures! Jesse's article in this issue explores some creative alternatives to the nuclear family model. Looking around us, we notice plenty of hetero couples raising their own biological children in dysfunctional ways. And we see plenty of single parents, queer couples, adoptive parents, and non-"normative" families raising kids in healthy ways.

Parenting is so complex and personal that

sustainably, having less people on Spaceship Earth is an essential part of that transition.

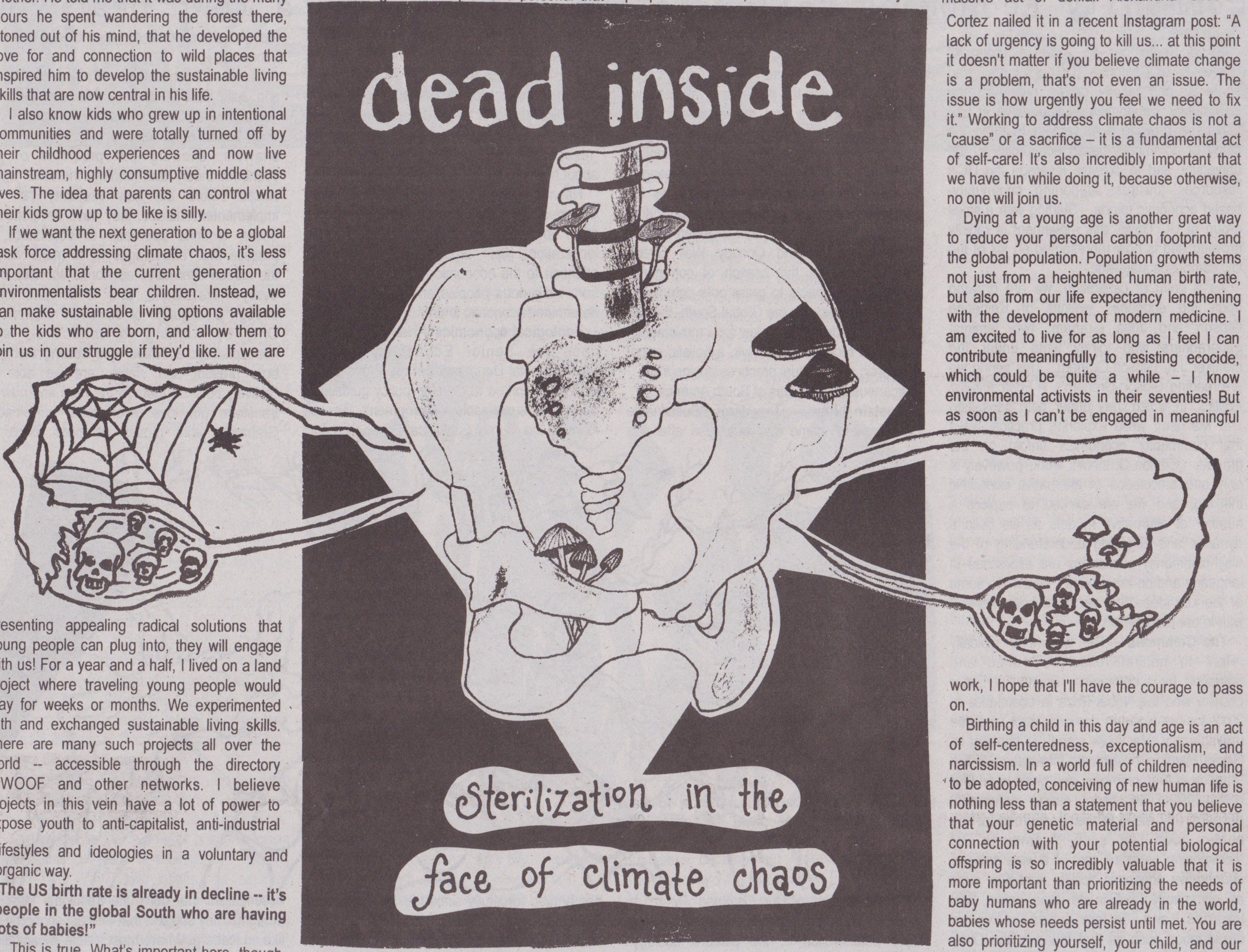
I find a certain idealism in making this decision for my future self. I see a pattern of some younger people being more in touch with the catastrophe we are facing, while more older folks seem to want to ignore what's happening. It's generally thought that older people are wise, but sometimes they're

"sustainable" consumer products, riding bicycles, doing habitat restoration work, and/or engaging in critical dialogue with those around us (to name just a few approaches), it is crucial that we focus on that engagement and develop it into the central priority in our lives. Climate chaos is threatening to completely destabilize the world as we know it and ignoring that is a massive act of denial. Alexandria Ocasio-Cortez nailed it in a recent Instagram post: "A lack of urgency is going to kill us... at this point it doesn't matter if you believe climate change is a problem, that's not even an issue. The issue is how urgently you feel we need to fix it." Working to address climate chaos is not a "cause" or a sacrifice – it is a fundamental act of self-care! It's also incredibly important that we have fun while doing it, because otherwise, no one will join us.

Dying at a young age is another great way to reduce your personal carbon footprint and the global population. Population growth stems not just from a heightened human birth rate, but also from our life expectancy lengthening with the development of modern medicine. I am excited to live for as long as I feel I can contribute meaningfully to resisting ecocide, which could be quite a while – I know environmental activists in their seventies! But as soon as I can't be engaged in meaningful

work, I hope that I'll have the courage to pass on.

Birthing a child in this day and age is an act of self-centeredness, exceptionalism, and narcissism. In a world full of children needing to be adopted, conceiving of



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If we want the next generation to be a global task force addressing climate chaos, it's less important that the current generation of environmentalists bear children. Instead, we can make sustainable living options available to the kids who are born, and allow them to join us in our struggle if they'd like. If we are presenting appealing radical solutions that young people can plug into, they will engage with us! For a year and a half, I lived on a land project where traveling young people would stay for weeks or months. We experimented with and exchanged sustainable living skills. There are many such projects all over the world -- accessible through the directory WWOOF and other networks. I believe projects in this vein have a lot of power to expose youth to anti-capitalist, anti-industrial lifestyles and ideologies in a voluntary and organic way.

"The US birth rate is already in decline -- it's people in the global South who are having lots of babies!"

This is true. What's important here, though, is not just how many babies are born, but the resources that they will consume. A single

adoptive parents, and non- normative families raising kids in healthy ways.

Parenting is so complex and personal that it's hard to identify "good" and "bad" parents. And with our species potential extinction

older folks seem to want to ignore what's happening. It's generally thought that older people are wise, but sometimes they're actually out of touch and they need to listen to young people. Sterilization is a way to compel my older self to to be accountable to my

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Birthing a child in this day and age is an act of self-centeredness, exceptionalism, and narcissism. In a world full of children needing to be adopted, conceiving of new human life is nothing less than a statement that you believe that your genetic material and personal connection with your potential biological offspring is so incredibly valuable that it is more important than prioritizing the needs of baby humans who are already in the world, babies whose needs persist until met. You are also prioritizing yourself, your child, and our species over other species on Earth who are literally going extinct because of our rampant overgrowth.

face of climate chaos

lifestyles and ideologies in a voluntary and organic way.

"The US birth rate is already in decline -- it's people in the global South who are having lots of babies!"

This is true. What's important here, though, is not just how many babies are born, but the resources that they will consume. A single middle class American, over their lifetime, has many times the destructive impact as an average person in the global South. Blaming overpopulation on those who live in the tropics, who already are and will continue to be the most affected by climate chaos, reeks of racism and classism.

"Birthing a child is the most amazing experience you can have! It's an important part of being a woman and it's what makes women wiser/more grounded than men!"

Undoubtedly, raising children is a biological imperative and a connection to the web of life that we are all dependent on. We are, however, increasingly divorced from nearly every other aspect of that connection. It feels odd to hear that women should make babies because it's natural when we are totally reliant on extractive industries to survive and lack any connection to the land that supports us. If food labeling is any cue, I think the word "natural" has been misused to the point of irrelevance. Adopting an already-existing child is grounding enough, a person doesn't need to give birth to their own.

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I'd like to also shoot down this gender essentialism -- the dubious theory that men and women have intrinsic, unchangeable differences. Let's celebrate diverse family

it's hard to identify "good" and "bad" parents. And with our species potential extinction looming in the near future, the question of how to be a "good parent" is even more problematic.

"You're too young to make this decision! You'll regret it! Your biological clock will go off!"

Access to reproductive rights is on the chopping block in this country right now. I know I'm not the only one scrambling to address my own birth control needs in a vague fear that I might not always have the options I do now. Personally, I am insured through my mother's work until I am 25, so it was timely for me to undergo this several-thousand-dollar procedure while still covered by insurance. I suspect that the ease with which I was able to receive my surgery was in part due to the admirable work trans* folks have put in fighting for their right to elective surgeries, and for that I am grateful beyond words.

Honestly, I hope I do come to regret this decision. I hope humanity makes a massive change now, and that ten years from today, we are looking at real solutions in action and raising children might make sense again -- but that feels like a long shot right now. Even if we do totally change course and start living

actually out of touch and they need to listen to young people. Sterilization is a way to compel my older self to to be accountable to my younger self and to other young people. Young people will have to deal with this crisis; older folks who have failed to address shit need to acknowledge what they've done.

What's next?

As I celebrate my own sterilization, I am compelled to acknowledge the ugly history of forced sterilization imposed on indigenous, incarcerated and otherwise marginalized women in this country. Incarcerated women in California were being pressured into sterilization procedures as recently as 2010. My heart goes out to these women, and even though I hope most women choose childlessness, I am pro-choice and fundamentally believe in every person's right to make decisions about their own bodies.

There are a multitude of tactics people are exploring as we attempt to mitigate climate disaster, and I have no interest in pitting one tactic against another. No approach will allow us to wash our hands of the blood of industrial capitalism, but giving up because we can't be pure is a huge mistake. Whether we choose to address climate chaos by sabotaging fossil fuel infrastructure, praying, developing off-grid community, going to demonstrations, writing letters to our representatives, choosing

connection with your potential biological offspring is so incredibly valuable that it is more important than prioritizing the needs of baby humans who are already in the world, babies whose needs persist until met. You are also prioritizing yourself, your child, and our species over other species on Earth who are literally going extinct because of our rampant overgrowth.

It brings me great joy knowing that my family lineage ends with me; that once I die there will be no living trace of me; that if I live my life with some care, I will leave little trash and destruction in my wake; that I will, by choosing childlessness, leave the world a little more spacious than I found it.

> If I could realize one wish it would be to wake up tomorrow to find my entire generation working to mitigate climate chaos. Anything we do is better than inactivity and complacency.

If I could realize one wish, it would be to wake up tomorrow to find my entire generation working to mitigate climate chaos. A world where my friends invite me to garden with them, instead of inviting me to hang out a bar. A world where we chat about new decarbonization strategies instead of new TV shows. We are facing something unprecedented. We don't know exactly how to deal with it, but that's the beautiful thing. Anything we do is better than inactivity and complacency. Rather than waiting for someone else to bring solutions, claiming climate chaos as ours to tackle is, to me, a joyous, empowering feeling.

Birth Strike is a movement of people choosing childlessness in the face of human extinction. Read their thoughtful and compelling statements at birthstrike.tumblr.com

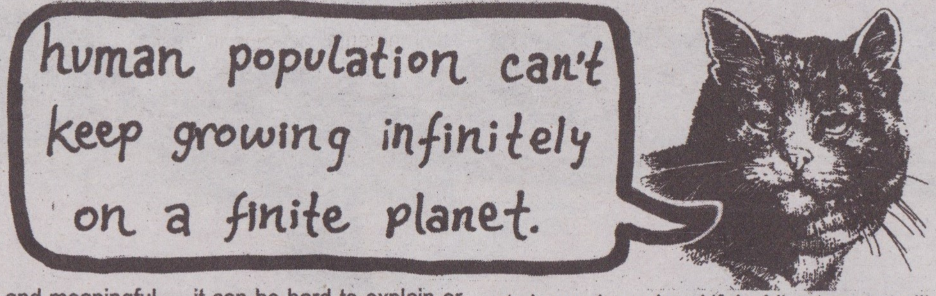
ALTERNATIVE FAMILIES

PARENTING ON THE VERGE OF EXTINCTION

By Jesse D. Palmer

Becoming a dad has been one of life's great adventures — something I hope other people can share. Yet I'm not surprised that so many people are going on birth strike — deciding not to have kids in response to the climate crisis. There is so much being lost so quickly and so much to grieve. Sometimes my partner and I lie in bed after my daughter has gone to sleep and wonder if we did the right thing bringing a child into the world.

I love my daughter more than anything I can think of. My feelings about her are powerful and magical. Being a dad is complex, intense and meaningful — it can be hard to explain or describe to people who don't have kids.



Parenting in the middle of our world's current ecological and social collapse is also a complex and intense feeling, but less pleasant. My main job as a parent is to protect my daughter from harm and it is painfully obvious that I am failing. We know that anything like continuing the status quo — billions of people relying on massive fossil fuel combustion and an array of other unsustainable practices to meet our basic needs — is causing ecological

media, social isolation and instant techno gratification to maintain control and domination. When we smash short-term disposable fossil fuel dependence, we'll also end up smashing boredom, loneliness, powerlessness, separation of the mind from the heart and separation of human beings from the rest of nature.

When I heard that my *Slingshot* comrade Isabel was going to get her tubes tied, I understood and respected what she was going to do, but I also felt a sense of grief about it. I really like Isabel and I want the best for her — a life full of all the experiences she might want to have. I wondered if deciding to get sterilized at 23 years old was closing a door she would regret but I grasp not wanting to bring more kids into this mess. Not only is this a reasonable, ethical and caring thing to do, but if enough people did it, it could possibly help avert the worst forms of ecological breakdown.

It's politically correct to say that population is unrelated to human ecological overreach, but I'm unconvinced that human population can keep growing infinitely on a finite planet. In any case, people in developed countries use

child to share in these intense experiences. For biological parents, having more people participate in childrearing reduces the overwhelming workload parents face. Parents end up too busy to even *ask for or organize* help... Non-parents who take on a significant role in childrearing get something meaningful. And raising kids as a group builds community, distributes joy and reduces isolation and loneliness.

This isn't just theory — this is happening. For the last six years my partner and I have been raising our daughter in a big collective house. Right now there's one other kid and his single mom, plus three other adults — 6 adults and 2 kids in a house. Sometimes we call the kids "ziblings" which means they aren't siblings, but at particular moments they relate like siblings, mitigating the concern some parents have about having an only-child. The kids — without us even suggesting this — started calling each other "my sister" and "my brother" and they play together a lot. Living with another kid has been important for socialization — learning how to share and relate to others. I think the kids also have a more complex relationship with adults since they live with 6 adults rather than the more-typical 1 or 2. The kids have more varied role models and can relate to adults on a more equal basis.

Raising kids like this is an on-going experiment for us and like anything, it's not

plants. Living like this saves some resources since more people share tools, utensils, etc. And whereas cooking dinner almost every night might not make sense with a nuclear family, cooking-time per meal served is lower the more people sitting around the table.

Our house has been going for over 20 years and very close connections have grown up between us. I cannot imagine living with *just* a partner and children. It is easy to see how group childrearing could be the normal way things are done, rather than something unusual the way it is now, because this is a lower-resource adaption that adds to our lives rather than something we have to give up.

I'm aware of several other groups helping to raise kids up and down the West Coast. There are other group houses like mine that host one or two kids. My friend's son who was raised at a notorious punk house is now 17 years old and a teenaged friend has moved in. I recently ran across a compound with 2 houses, 4 living units, 9 adults raising a whole lot of kids who share expenses equally even though different members occupy different amounts of space. It's a form of income-sharing.

A few friends are raising kids in cohousing communities in which the parents and kids have their own apartment, but there is a lot of sharing and interaction with neighbors like a village. Adults pick up kids who aren't theirs from school. My friends' kid plays with the neighbor's dog and gardens with an older

bringing a child into the world.

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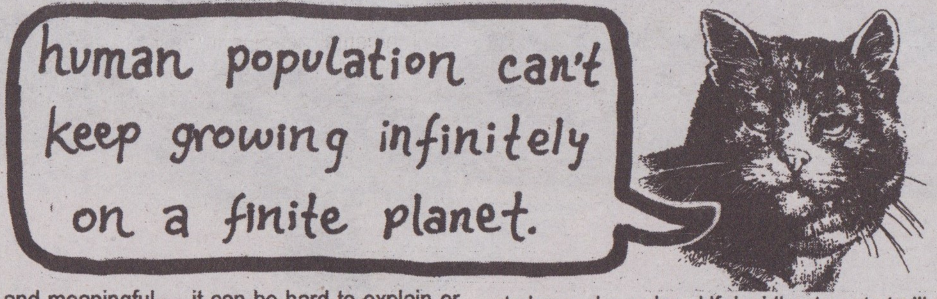


Parenting in the middle of our world's current ecological and social collapse is also a complex and intense feeling, but less pleasant. My main job as a parent is to protect my daughter from harm and it is painfully obvious that I am failing. We know that anything like continuing the status quo — billions of people relying on massive fossil fuel combustion and an array of other unsustainable practices to meet our basic needs — is causing ecological collapse that threatens to cause a near-term, massive human die-off, if not our extinction.

Yet as the floods, storms, fires and crop failures increase, the current political / economic / cultural system is failing to take any meaningful action to change course. To have a chance, the scale of response has to be equal to the scale of the problem, which means global and huge — unprecedented in human history — the way rapid climate change is global, huge and unprecedented.

This article isn't focused on doom and gloom. We're all numb. Fear isn't spurring change, it's just making people withdraw, give up, go into denial, or chase illusory fake solutions rather than do the obvious: massively reduce and change consumption right now on both a systemic and personal level.

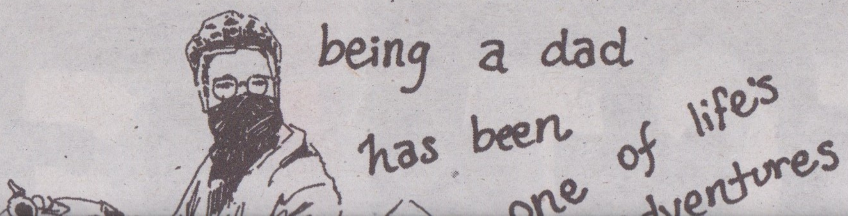
I want to offer alternatives that aren't just about survival and hardship but offer options for more joy, more community with others and

understood and respected what she was going to do, but I also felt a sense of grief about it. I really like Isabel and I want the best for her — a life full of all the experiences she might want to have. I wondered if deciding to get sterilized at 23 years old was closing a door she would regret but I grasp not wanting to bring more kids into this mess. Not only is this a reasonable, ethical and caring thing to do, but if enough people did it, it could possibly help avert the worst forms of ecological breakdown.

It's politically correct to say that population is unrelated to human ecological overreach, but I'm unconvinced that human population can keep growing infinitely on a finite planet. In any case, people in developed countries use dramatically more resources per capita than most of the world's people — the richest 10% of the world's population emits 1/2 of the CO_2 according to an Oxfam report. So if people in the US and other developed countries have less children, it makes a difference. While its obvious that individuals can't address a global crisis with individual consumer choices, it is also a mistake to dismiss individual action as irrelevant to the type of all-hands on deck societal effort necessary to address the scale of the climate crisis.

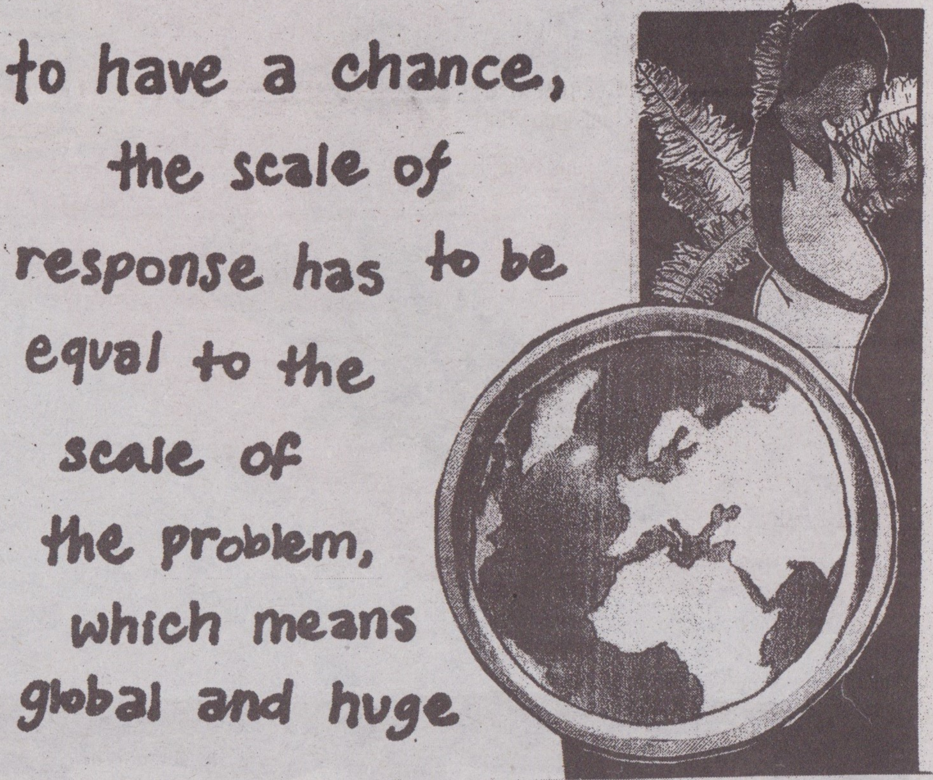
There are plenty of cultural norms about what constitutes a "good life" that structure individual decisions on a mass scale that can't be changed by the government or corporations. If billions of people shift cultural expectations, those changes can add up to huge changes in resource consumption.

So I want to promote a cultural shift around children and parenting away from nuclear



This isn't just theory — this is happening. For the last six years my partner and I have been raising our daughter in a big collective house. Right now there's one other kid and his single mom, plus three other adults — 6 adults and 2 kids in a house. Sometimes we call the kids "ziblings" which means they aren't siblings, but at particular moments they relate like siblings, mitigating the concern some parents have about having an only-child. The kids — without us even suggesting this — started calling each other "my sister" and "my brother" and they play together a lot. Living with another kid has been important for socialization — learning how to share and relate to others. I think the kids also have a more complex relationship with adults since they live with 6 adults rather than the more-typical 1 or 2. The kids have more varied role models and can relate to adults on a more equal basis.

Raising kids like this is an on-going experiment for us and like anything, it's not always perfect. It can be complex to figure out how to resolve different opinions about how things work, and feelings about raising kids can be particularly intense. At our house meetings we have an agenda item where the



group childrearing could be the normal way things are done, rather than something unusual the way it is now, because this is a lower-resource adaption that adds to our lives rather than something we have to give up.

I'm aware of several other groups helping to raise kids up and down the West Coast. There are other group houses like mine that host one or two kids. My friend's son who was raised at a notorious punk house is now 17 years old and a teenaged friend has moved in. I recently ran across a compound with 2 houses, 4 living units, 9 adults raising a whole lot of kids who share expenses equally even though different members occupy different amounts of space. It's a form of income-sharing.

A few friends are raising kids in cohousing communities in which the parents and kids have their own apartment, but there is a lot of sharing and interaction with neighbors like a village. Adults pick up kids who aren't theirs from school. My friends' kid plays with the neighbor's dog and gardens with an older childless couple. Common spaces are inhabited by unrelated kids.

Another community I'm close to involved 4 couples living in 4 cottages on a big old farm raising 6 kids. They have a main house where

failures increase, the current political / economic / cultural system is failing to take any meaningful action to change course. To have a chance, the scale of response has to be equal to the scale of the problem, which means global and huge — unprecedented in human history — the way rapid climate change is global, huge and unprecedented.

This article isn't focused on doom and gloom. We're all numb. Fear isn't spurring change, it's just making people withdraw, give up, go into denial, or chase illusory fake solutions rather than do the obvious: massively reduce and change consumption right now on both a systemic and personal level.

I want to offer alternatives that aren't just about survival and hardship but offer options for more joy, more community with others and a more meaningful existence. This isn't because I am denying the crisis or trying to change the subject. Rather, my hunch is that the types of changes we so desperately need will *require* more meaningful, connected and joyful lives — we can't survive without them.

The climate / ecological crisis is a crisis of concentration of power in too few hands. Those in power use consumerism, mass-

of the world's population emits 1/2 of the CO_2 according to an Oxfam report. So if people in the US and other developed countries have less children, it makes a difference. While its obvious that individuals can't address a global crisis with individual consumer choices, it is also a mistake to dismiss individual action as irrelevant to the type of all-hands on deck societal effort necessary to address the scale of the climate crisis.

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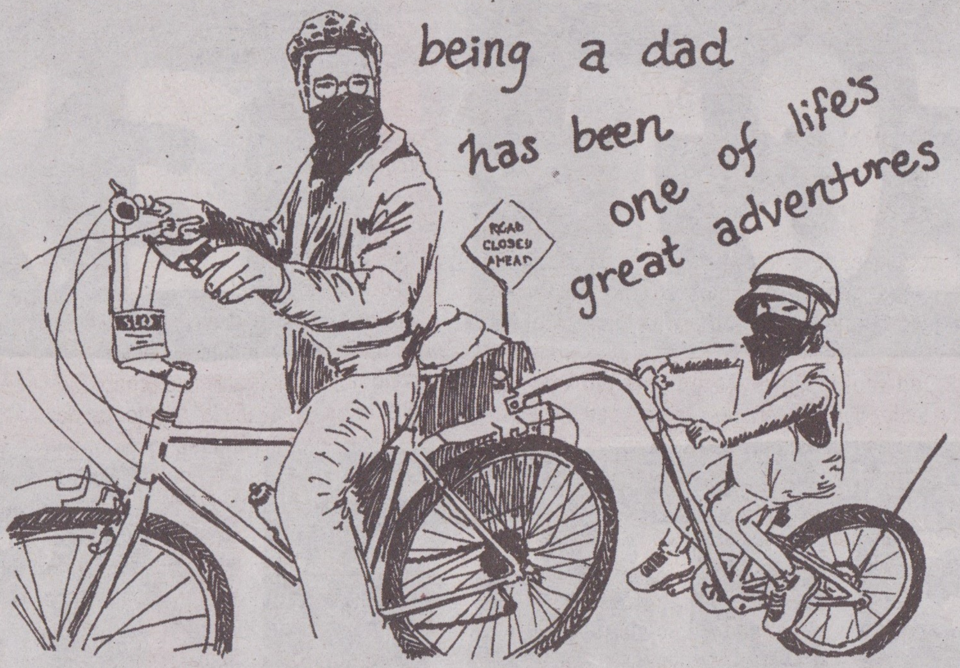
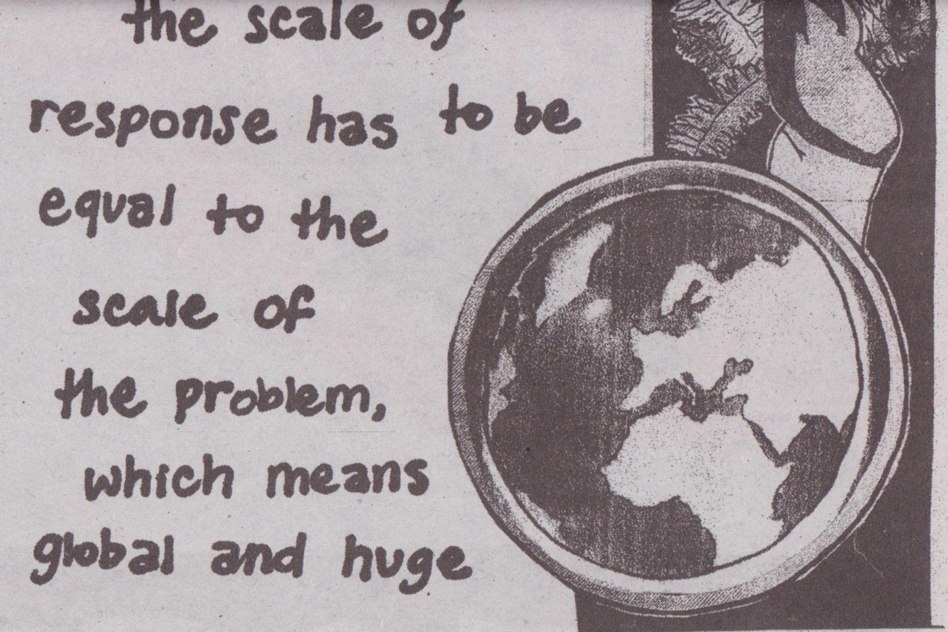
So I want to promote a cultural shift around children and parenting away from nuclear families raising multiple children and towards larger groups of people raising fewer children. Raising kids is one of life's key experiences — it connects you with the circle of life, your parents and ancestors, and other people across time and around the world. I have grown and learned a lot from being a dad and from my daughter.

But one shouldn't have to have their own





always perfect. It can be complex to figure out how to resolve different opinions about how things work, and feelings about raising kids can be particularly intense. At our house meetings we have an agenda item where the parents talk about issues they are having with the other parents, the non-parents talk about the parents and the kids, and the parents talk about the non-parents. But most house issues get talked out over dinner since we eat together 5-6 times a week. With 8 or more people at most dinners — we have a lot of guests — the kids invented the idea of saying "dinner announce" so they can have a turn in the conversation. It's one of my favorite moments of the day.

The non-parents didn't sign up to be parents, so they aren't responsible for childcare duties in our house, but that doesn't mean they don't relate to or spend time with the kids, pick up a lot of chore slack or deal with plenty of kid chaos. Because we have more people living in the house, there's more opportunities for fun and flexibility. If a particular person doesn't want to do something, probably someone else will. If some people go on vacation there's always someone staying behind who can water the

childless couple. Common spaces are inhabited by unrelated kids.

Another community I'm close to involved 4 couples living in 4 cottages on a big old farm raising 6 kids. They have a main house where they share some meals and when the kids were little, they all ran around in a pack. Sean, who is an adult now, reflected "It certainly worked for me, and for the kids I grew up with. We benefited from a healthy example of co-operative living that we can now model in a productive way having moved on from that community. Having grown up in a dynamic community, we have a stronger intuition for how to nurture healthy community. I've come across many young adults who had less positive experiences in similar circumstances and this emphasizes that no matter what the situation, the health of the relationships matters most."

In addition to shifting norms about how kids are raised, norms can shift about how many kids parents have — moving towards a voluntary "one child" expectation. When I was growing up in the 1970s, the middle-American "ideal" / "normal" family size was 2 or more kids. These cultural norms structure the way the world looks and can all be changed, just as

Continued on Page 10

RESPECT
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RESPECT
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ISTENCE
OR

ISTENCE OR
ESISTANCE

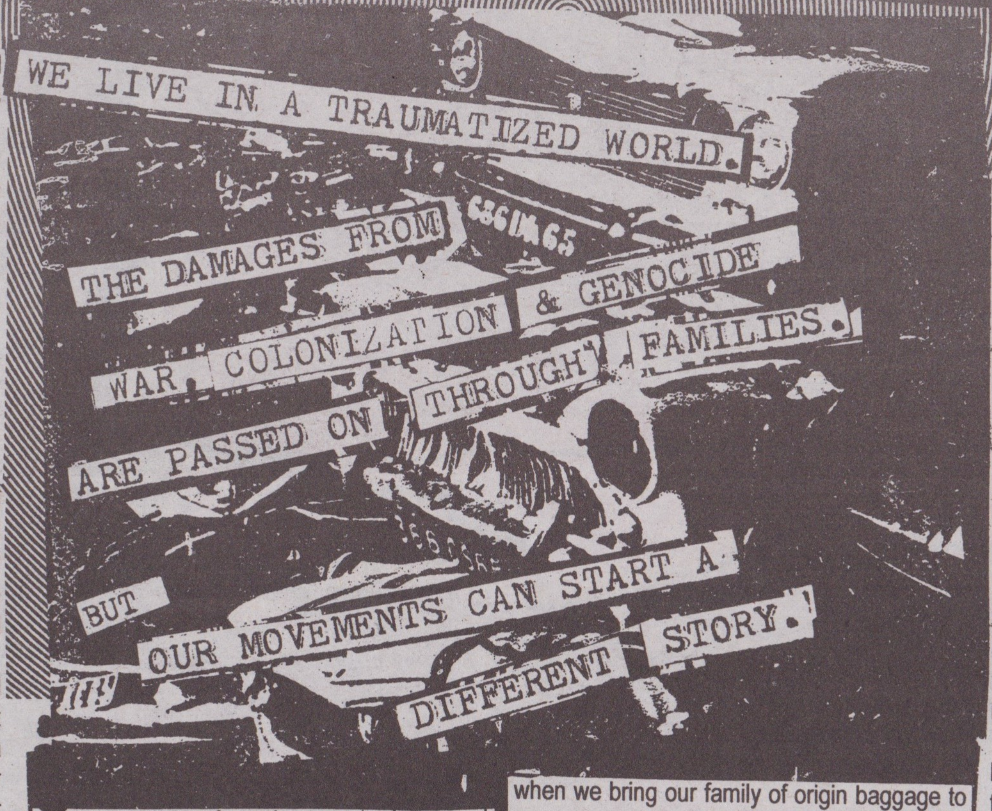
I AM NOT YOUR FAMILY

By [I Steve]

Identification of organizations and social circles as "families" in radical culture is common. Since families tend to live together, the identification feels natural in collective, cooperative, or squatted houses. Insecure hippies try to label everyone as their family, so the metaphor pervades food distribution, ecological direct action, and so on.

Many of us are outcasts and deviants who couldn't relate to our normal families of origin. Many of us were rejected by our families for being queer. And/or never had anything like a functional family, leaving a resentment and a craving.

Is this natural—did small bands of related humans build broader networks, clans and tribes to create a society grounded in affinity? Is it harmless, a sort of platonic puppy-love that eases rather than obstructs intentional social organization?



Interestingly, the family model pervades all society. In my college class on gender, a guest speaker on workplace sexism told us of a corporate culture where the family metaphor informally buttressed submissive roles for women. How could family be bad, thought 20-year-old Steve. Family identity is key for many marginalized groups, from the Manson Family to the Mafia to the Evangelical Christian La Familia terrorist drug cartel.

On the other hand, *The Communist Manifesto* calls for the abolition of the family. This is partly about opposition to inherited wealth, but also for society as a whole taking responsibility for the nurturing and development of children, rather than leaving the task to perhaps isolated incompetents. I'm not against family in that way: I promised the gods I would love and cherish my family if I didn't have to adopt a metaphorical one.

Indeed, rather than express how we come to love each other as we struggle together in the struggle, the family model is a red flag for when we bring our family of origin baggage to our political culture—unspoken rules passed on without words from the Middle Ages; molestation and other unresolved traumas; dinner-table racism whispered as the realism behind the idealism; and sexism, misogyny, rape culture, and sexism.

Embracing family dynamics in radical organization produces a culture of anti-accountability, favored by those who will lose from accountability. It is a key source of the informal leaderships, which are not countered by "structure. "(I've seen too many apostles of "The Tyranny of Structurelessness" manipulate formal process via their unaccountable informal leadership roles).

Our exertion and reception of informal leadership is rooted in family roles we learned before our memories. Someone in the group as the matriarch or patriarch, another is the emotionless overachiever, another the bitter scapegoat, and another as the family clown (aw ...)

Rejecting the family metaphor doesn't mean our political relationships must be cold and businesslike. Showing up together as functional adults doing important work is empowering. If we came from families where trust was an illusion, real solidarity is found in responsible peer relationships.

Of course we can't just leave our family baggage behind. Rather than act it out, though, we can support self-care for family dynamics just as we would for a comrade with a physical illness. Instead of rehearsing familiar family formulae—including labeling the deviant as the insane family secret—we can invest in radical approaches to mental health and deconstruct psycho-abilism.

We live in a traumatized world. The damages from war, colonization and genocide are passed on through families. But our movements can start a different story.

humans build broader networks, clans and tribes to create a society grounded in affinity? Is it harmless, a sort of platonic puppy-love that eases rather than obstructs intentional social organization?

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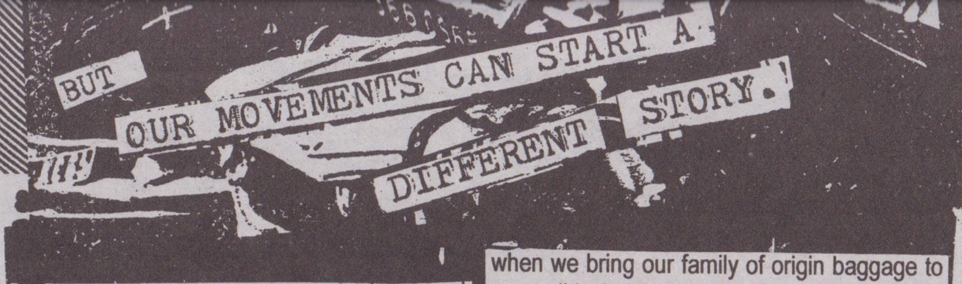

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ALTERNATIVE FAMILIES

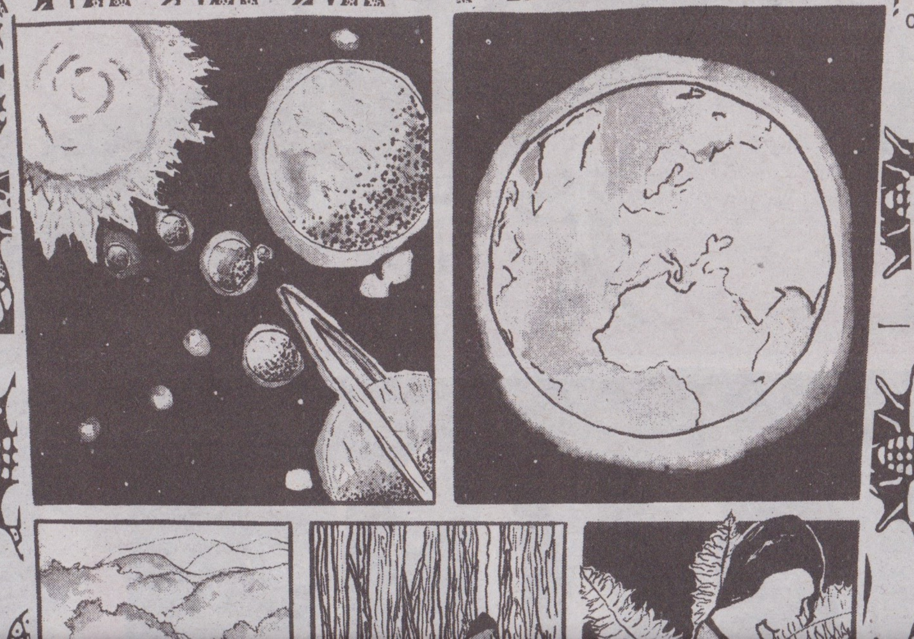
Parenting on the Verge of Extinction

Continued from Page 7

coal-fire power plants can be replaced with solar panels and windmills. Often I speak with parents who have one kid who feel they should have another so their first kid doesn't get lonely — isn't an only child. This is tied into the suburban ideal for raising children — a nuclear family made up of a mom and dad (or two moms or two dads) and kids living in a house. How quaint. And how potentially lonely and limiting and isolating!

In calling for new values around kids as a way of discussing human population, we need to acknowledge the ugly history of racist and colonial population policies imposed on non-whites — particularly involuntary sterilization and immigration restrictions. Increasingly white supremacists are pushing "replacement theory" and urging whites to have *more* children.

Changing social norms is a voluntary process and the best population control



Concluding that you can't have kids because the world is doomed and your kids would face a hopeless future isn't the way it should work.

Spread over millions of people, cultural changes can meaningfully reduce ecological impact — bending trend-lines from increasing population using more resources, to lower populations using less resources.

The status quo, on the other hand, isn't an option. Once natural feedback loops are triggered — perhaps in the next few years — ecological collapse will be self-sustaining and out of our hands. By then, it will be too late to reduce emissions — it won't matter anymore.

I take my daughter to elementary school a few days a week and I can't help standing in the playground looking at all the energetic, beautiful children and wondering if they are already the doomed walking dead. Will they reach adulthood, or will they be cut down by famine and wars over migration and water? Are oil company profits really worth it? Do we really need to continue living just like we've been living up until now — with so many

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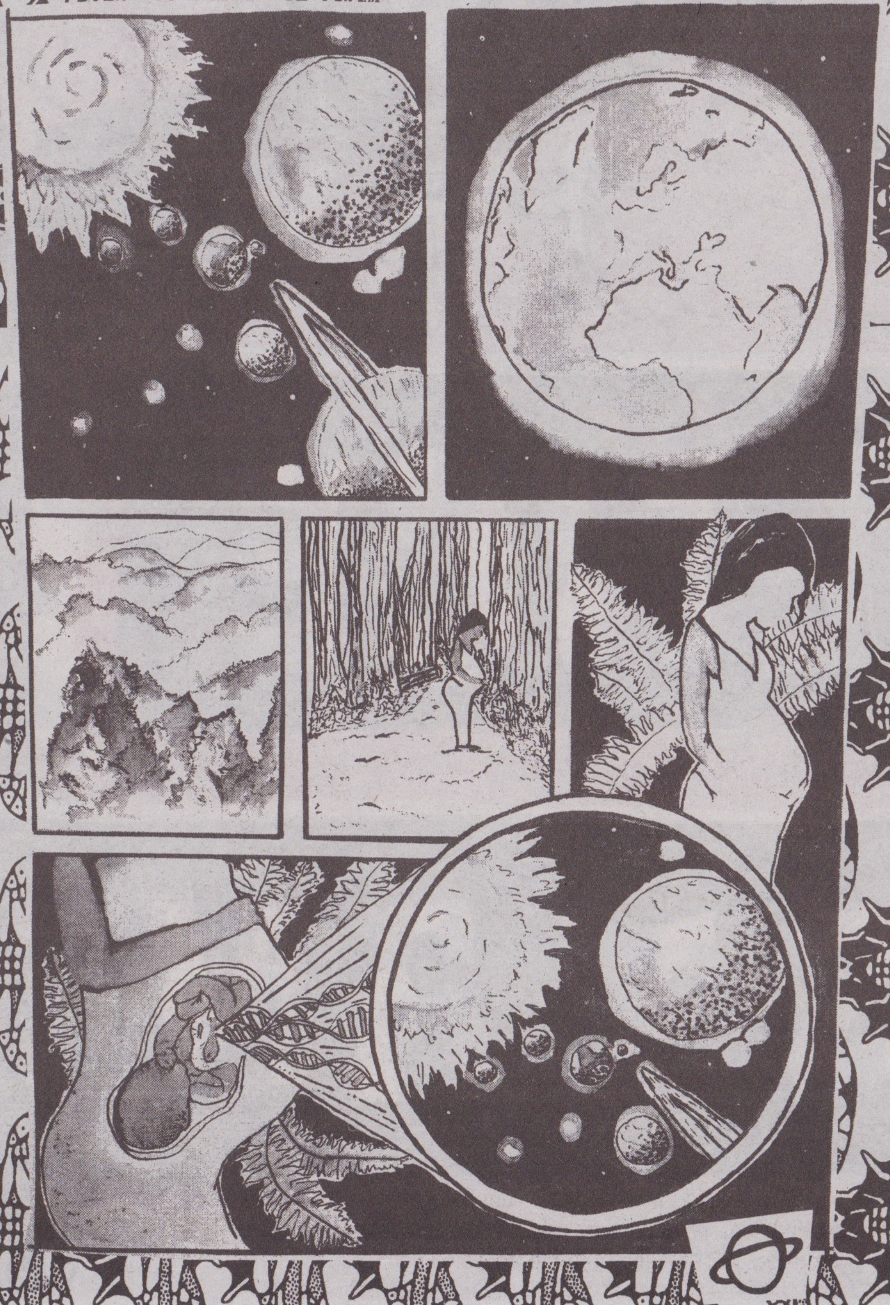
Changing social norms is a voluntary process and the best population control measure is education, equal rights for women and widespread access to contraception and abortion. My hope is that changing norms about raising kids go along with a decline in the patriarchy, hetero-normativity, monogamy and other oppressive standards — because the dominance of the nuclear family ideal carries with it a lot of outdated baggage. As the idea of the family is re-defined and made more collective, my hope is that each of us can be free to take on the roles that suit us so each of us can reach our full potential, rather than being forced into a limited number of socially pre-defined boxes.

Some people are going to keep having kids and the reason I started this article by saying how much I enjoy being a parent is to clarify that I want a world that supports kids and parents better than the world we're in now. Some people are also not going to want kids for a variety of reasons and the world should support and honor that decision, too.



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But really, the way we live now is *not normal* for human beings — we've only been burning fossil fuels for a few generations and before that, humans lived just fine for thousands of years without all the stuff we currently see as necessary. The nuclear family is also a very recent development tied to the industrial revolution and the rise of capitalism. For most of human history and still to this day in many world cultures, children are raised by larger groups — extended family or villages. Let's not maintain oppressive family structures but rather build new norms around collective childrearing.

Parents spend loads of time trying to keep kids safe. It's time we face up to the overwhelming dangers we're facing and come together to try to survive and even thrive in community on this lovely world.

mixcloud.com/AvaRadio
raaadioava@gmail.com

Since 2016, Radio Ava has been broadcasting from East London, giving us the world's only radio show for and by sex workers and their allies. The quirky team of anonymous DJs are both sex workers and activists, and offer reportbacks from sex work rights scenes all over the world, interspersed with music, interviews, and advice segments. Each episode is totally different—one episode might be a discussion between academics about the history of sex work unionization, and the next episode might be folks spilling about wanker clients. My favorite segments are when sex workers call in and tell their stories—they are all so unique, and it really blows away any stereotypes you might have about sex work. I'm not a sex worker, but I consider myself an ally, and was excited when someone who works on the show reached out to me and said "Hey! Listen to this!" Listening to Radio Ava has helped me be a better ally, and helped me understand the struggle on the ground. Sex work is an art form, and it is also a way for many to stay afloat who wouldn't otherwise be able to. Right now, as legislators actively strip the rights from sex workers, Radio Ava stands in defiance and refuses to let sex work be invisibilized. (Teresa)

Carceral Capitalism

by Jackie Wang (Semiotext(e), 2018)

Jackie Wang is no stranger to the prison system. The Harvard PhD student is the sister to someone suffering incarceration, and she thinks deeply and passionately through the topic in this text that merges economic theory, poetry, and cultural analysis.

As Wang shows us, a horrible transition occurred in the United States in the wake of the 2008 financial crisis, as public debt increasingly came into the ownership of the financial sector. In order to pay off this debt, the state has transitioned towards extracting money from the populace via policing and incarceration, and we now find ourselves in a situation in which the government that is more accountable to its creditors than to the public. As Wang explains, "this has a de-democratizing effect."

as a pristine Dadaist publication. Sometimes you might not care about actually reading the whole text, but are intrigued and amused by its seeming unpredictability and ingenuity. But **AB** pushes beyond the meaninglessness of its Dadaist ties by conveying important information about things such as dietary requirements, carcinogens, the benefits of different fruits/vegetables, and the overall logic of eating raw vegan. This issue of **AB** goes from a very well-researched nutritional health journal in support of veganism, to an examination of toxins and carcinogens in daily life, and to the grim reality of humanity's destruction. It simply cannot be defined. (Rachelle)

Dwelling Portably

extra thoughts

At first I approached these passage like computer code. Words seemed to be mere jumbles of characters and special symbols were abound. After taking ten minutes to read though the same number of sentences, **AB/DP** language started to make sense, and took form as a stream-of-consciousness interspersed with new information...like a very discombobulated yet passionate newscaster who covers everything from police corruption to debates on veganism. The inserts were designed as supplements to the longer printed zines, to update them with new, pertinent information. (Rachelle)

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Making Spaces Safer

A Guide to Giving Harassment the Boot Wherever You Work, Play, and Gather
by Shawna Potter (AK Press, 2019)

Shawna Potter is the lead singer of War On Women, and for the last few years, this Baltimore-based punk has been touring venues and community spaces to offer workshops on how to combat harassment. Topics she covers in this book include how to avoid harassing others, what to do if you're being harassed, what to do if someone else is being harassed in front of you, and how to create solid safer space policies. She is victim-centered in her approach, and encourages us to do the right

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Wang ends this revolutionary book on a high note, evoking speculative futures beyond the prison system. Abolish debt and smash the prison state! (Teresa)

how [and] where to live

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Dwelling Portably

DP, SPRING 2019
PO BOX 181 Alsea, OR 97324

Continues to tell us the important stuff coming up on the cutting edge of experimental portable living spaces! A diagram of a large underwater structure kicks this issue off and it then dives straight into examining the miserable lives of Google employees dwelling portably in the Mountain View dormitories while critiquing the company itself. **D P** then touched on the life of Linda, a 64-yr-old grandma with basal-cell carcinoma who works as a campground host and dwells portably in her Jeep with a "tiny fiberglass trailer." A review of CheapRVLiving.com and anecdotes of living and improvising on the road. **DP** shares a similar format with **AB**, a heavily abbreviated collection of summarized and analyzed sources loosely joined around a theme. The summaries proved informative and the analyses were vivid and incisive. These two zines could teach people a hell of a lot, they're just pretty dang hard to read. Maybe the author added so many abbreviations to slow the reader's eye down--force them to really look at

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www.FifthEstate.org
PO BOX 201016 Ferndale, MI 48220

Long running, the Fifth Estate offers updates and stories from radical voices in our movements. In these pages we read about celebratory and commemorative anarchist ice cream socials to an article about Z (anarchist radio berlin) to words about the privatization of the welfare state. Clearly written, compelling voices draw us into global struggles as well as ones closer to home. Featuring lots of important information to digest, for 50+ years Fifth Estate has been an important piece of keeping us in the know (a kind antidote the head-in-the-sand approach so many favor). May this publication live on for another 50! (IMP)

Organizer

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how [and] where to live better for less

AB #22, AUG 2018
PO BOX 181 Alsea, OR 97324

This zine and its cryptographic content drew me in and pushed me out in waves. Close jumbles of mostly incoherent text compelled my eyes to scan over them, and an attention-grabbing format or word would pull me back in. It irked me that these choppy semantic waters made **AB** very hard to engage with, because part of me wanted to crack its "code" by persevering thru the text and reading every last character. **AB** stands out to me above all

DP, SPRING 2019
PO BOX 181 Alsea, OR 97324

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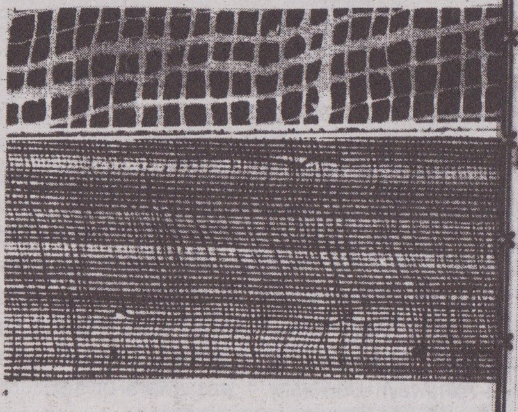
Overall, **AB/DP** was a very refreshing and unique reading experience, and I will definitely be rereading these snippets of VERY USEFUL information to fully absorb it all. (Rachelle)



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Organizer update

If you want to help draw art or otherwise create the 2020 Organizer, contact us now. We include the work of over 30 artists from all over — it could be you this year. Please contact us by June 10 to draw a section of the calendar. Art is due July 25.

We'll be editing and adding more historical dates during May and June so please send suggestions and let us know if you want to help proofread. (You can do so remotely.) We also need corrections and suggestions of new radical contact list spaces by July 25.

We will put the organizer together by hand July 27/28 and August 3/4 in Berkeley. Please drop by and join us if you're in town.

For the 2019 organizer, let us know if your organization can help distribute a few extra copies we have on hand to youth, immigrants or others who wouldn't otherwise have access.

By Anita De Asis Miralle, Program Coordinator at Meiklejohn Civil Liberties Institute and Co-founder of The Village in Oakland #feedthepeople

In the Fall and Winter of 2019, Housing and Dignity Village - a safe, sober, and self-organized tent village for unhoused women and children in East Oakland - filed a civil rights lawsuit against the City of Oakland to try and stop the City's eviction of their encampment. A local civil rights advocacy organization, Meiklejohn Civil Liberties Institute, then created templates from that lawsuit for other encampments to use to broaden and strengthen the fight of unsheltered communities by challenging the legality of the City's treatment of curbside communities. To date, three more encampments have filed lawsuits - bringing the total number of lawsuits filed by curbside communities against the City to four. More are in the works.

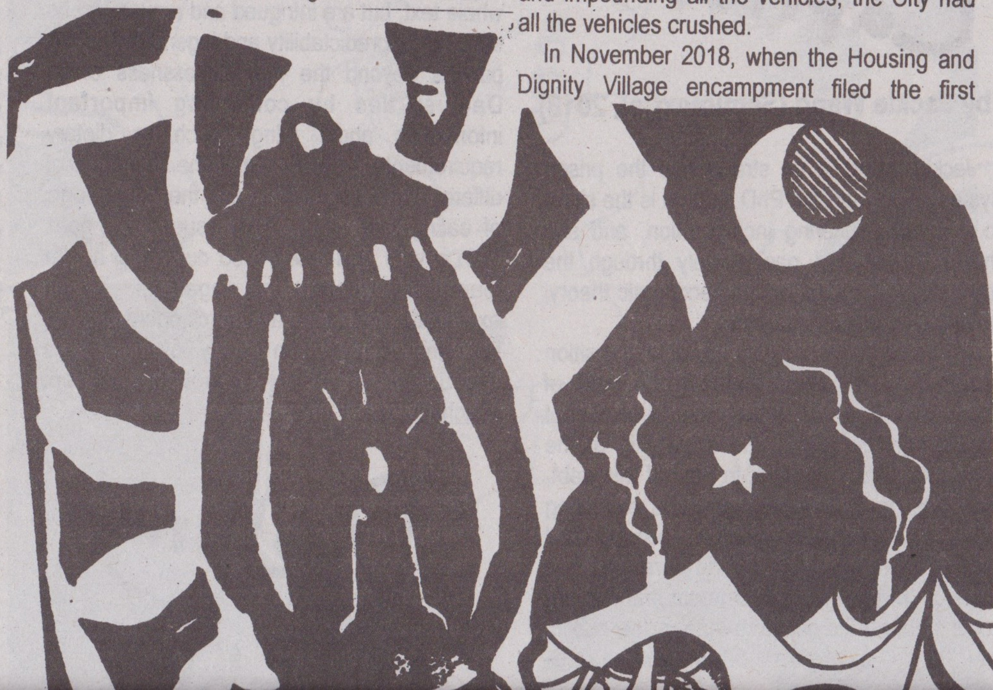
The first encampment: E12th Street and 22nd Avenue

On March 6, 2019, the City of Oakland backed down from evicting the residents of a homeless encampment on a plot of land at the corner of E12th Street and 22nd Ave in East Oakland in response to a lawsuit one resident, Michael Bowen, filed on behalf of himself and the six other residents.

Bowen, who has been occupying the land

R. Breyer granted the Union Point residents a temporary restraining order, which will halt eviction proceedings until their case is heard. Their lawsuit, *Le Van Hung et al. vs Libby Schaaf et al.* is set to begin in the summer of 2019.

The plaintiffs claim that the City's past encampment evictions have violated the 4th, 8th, and 14th amendment rights of unhoused



just lose our little things. We all live in vehicles. We could lose our homes too."

Veta's concerns are not far-fetched. In the Fall of 2018, the City and Oakland the Oakland Police Department towed at least three dozen RVs, campers and vehicles from an encampment in West Oakland. More than 40 people lost their homes on wheels and all their personal belongings. Three weeks after towing and impounding all the vehicles, the City had all the vehicles crushed.

In November 2018, when the Housing and Dignity Village encampment filed the first

legal team's repeated attempts.

Since the destruction of Housing and Dignity Village in December 2018, plaintiffs from *Miralle vs. the City of Oakland* have been collecting statements from other encampments who were evicted, and encouraging encampments facing eviction to file lawsuits. This has resulted in dozens of signed testimonies that counter the City's false claims and two new lawsuits. "The city has never offered me housing the four times I have been evicted from my homeless encampment," Veta said. "When I witnessed 6 other evictions, the city does not bag and tag anyone's property or store it. They throw away everyone's property and offer no one housing. The city has no remorse in what they do to us."

Plaintiff Le Van Hung has lived at Union Point for two weeks. He has faced several evictions from the City, relocating to Union Point after being evicted from the E12th and 23rd Avenue parcel in late January. "It's terrible to be moved around," his signed testimony states. "It takes time to pack, clean and move. It takes a lot of time to find a new place to be homeless at. Every time I move I lose property because the city throws away our property when they evict us. We don't move fast enough and they throw away our belongings,"

The plaintiffs at Union Point Park and homeless folks across Oakland also agree the evictions cause depression, stress, lack of

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Bowen, who has been occupying the land with 6 other residents since Spring 2017, said, "No one has cared about this land for decades. So why now in the middle of a shelter crisis and homeless state of emergency?" Bowen asks. "The City never offered us services though they provided porta potties and trash pickup to the former encampment across the street - and suddenly they want to evict us?"

The second encampment: Union Point

On March 19, 2019, residents of an RV homeless encampment at the otherwise empty and unused Union Point Park parking lot were scheduled to be evicted. Instead, they decided they were going to fight the City of Oakland in court over their eviction - and for now, they have succeeded: U.S. District Judge Charles R. Breyer granted the Union Point residents a temporary restraining order, which will halt eviction proceedings until their case is heard. Their lawsuit, *Le Van Hung et al. vs Libby Schaaf et al.* is set to begin in the summer of 2019.

The plaintiffs claim that the City's past encampment evictions have violated the 4th, 8th, and 14th amendment rights of unhoused Oaklanders all around the city. Residents assert the City's eviction process is cruel and unusual punishment for being homeless, violates their right to have private property protected from unlawful seizures, and ignores their right for due process and equal treatment under the law.

In a signed declaration to the judge, Union Point Park plaintiff Amanda Veta states: "Every time I have been evicted I have lost my whole life. I have lost IDs, pictures of my family I can never replace, paperwork cuz the City throws my stuff away. And with this eviction, we won't just lose our little things. We all live in vehicles. We could lose our homes too."

Veta's concerns are not far-fetched. In the Fall of 2018, the City and Oakland the Oakland Police Department towed at least three dozen RVs, campers and vehicles from an encampment in West Oakland. More than 40 people lost their homes on wheels and all their personal belongings. Three weeks after towing and impounding all the vehicles, the City had all the vehicles crushed.

In November 2018, when the Housing and Dignity Village encampment filed the first homeless encampment lawsuit against the City, the City Attorney assured Federal Judge Haywood Gilliam that when an encampment is evicted, personal property is stored for up to 90 days for free and all residents are offered adequate shelter. The judge took the City's word and lifted the initial temporary restraining order protecting Housing and Dignity Village.

When the City evicted them, none of the 13 residents were offered housing that could adequately suit their needs. To this day, four truckloads of their personal property have yet to be recovered despite the plaintiffs' and their legal team's repeated attempts.

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The plaintiffs at Union Point Park and homeless folks across Oakland also agree the evictions cause depression, stress, lack of motivation, instability, insecurity, and other major setbacks. "I am 61 years old and I am tired of being evicted and shuffled around. These evictions cause me depression that can last weeks or months. I have high blood pressure and these evictions make my condition worse," Hung said. "The city said they have a Shelter Crisis and a Homeless State of Emergency. They have admitted there is not enough housing in Oakland and that has caused the homeless crisis. They have admitted they don't have a solution. So why are they evicting people left and right when we are trying to house ourselves when the city can't? The evictions cause so much hardship. They need to stop."

So why now in the middle of a shelter crisis and homeless state of emergency?" Bowen asks. "The City never offered us services though they provided porta potties and trash pickup to the former encampment across the street - and suddenly they want to evict us?"

The second encampment: Union Point

On March 19, 2019, residents of an RV homeless encampment at the otherwise empty and unused Union Point Park parking lot were scheduled to be evicted. Instead, they decided they were going to fight the City of Oakland in court over their eviction - and for now, they have succeeded: U.S. District Judge Charles Oaklanders all around the city. Residents assert the City's eviction process is cruel and unusual punishment for being homeless, violates their right to have private property protected from unlawful seizures, and ignores their right for due process and equal treatment under the law.

In a signed declaration to the judge, Union Point Park plaintiff Amanda Veta states: "Every time I have been evicted I have lost my whole life. I have lost IDs, pictures of my family I can never replace, paperwork cuz the City throws my stuff away. And with this eviction, we won't homeless encampment lawsuit against the City, the City Attorney assured Federal Judge Haywood Gilliam that when an encampment is evicted, personal property is stored for up to 90 days for free and all residents are offered adequate shelter. The judge took the City's word and lifted the initial temporary restraining order protecting Housing and Dignity Village.

When the City evicted them, none of the 13 residents were offered housing that could adequately suit their needs. To this day, four truckloads of their personal property have yet to be recovered despite the plaintiffs' and their tired of being evicted and shuffled around. These evictions cause me depression that can last weeks or months. I have high blood pressure and these evictions make my condition worse," Hung said. "The city said they have a Shelter Crisis and a Homeless State of Emergency. They have admitted there is not enough housing in Oakland and that has caused the homeless crisis. They have admitted they don't have a solution. So why are they evicting people left and right when we are trying to house ourselves when the city can't? The evictions cause so much hardship. They need to stop."

مصيبش كدير "YOU CAN DO NOTHING"

By Brian Trott

It was my fourth stay in Morocco, in the fall of 2016. I was on my own, hopping around hostels and couches between Rabat and Casablanca, conducting interviews for my graduate research on the history of punk rock and heavy metal in the country. When I got there the punk scene was in decline, but there were enough participants to qualify a scene. Z.W.M., the patrons of Moroccan punk rock, had relocated to Toulouse a few years prior, where they continue to perform and record. W.O.R.M., the first hardcore punk band in the country split up in 2015, as their drummer relocated to Beijing to teach and form bands there. Tachamarod was actively practicing and playing gigs. Riot Stones was on a hiatus, but still present in the punk community. Betweenatna was gaining ever increasing national attention. A bar-venue, B-Rock, had recently shut its doors, but Boultek, L'Uzine, and ABC Cinema continued providing space for alternative musicians to practice and perform. The DIY art and music festival, Hardzazate had just concluded its second edition. Punk rock was not flourishing, but it was present and active.

I started listening to punk rock in middle school. After a brief nu-metal and classic rock phase, a combination of Tony Hawk's Pro Skater and Rockabilia catalogs made me aware of some of the basic punk standards: Dead Kennedys, Black Flack, Bad Religion, and Bad Brains. I quickly immersed myself in the genre, branching off into various subgenres: street punk, crust, fastcore, raw punk, post punk, etc. I began participating in my local scene: playing and booking shows in the Sacramento area with my high school street punk band, and hosting a punk show at the UC-Davis radio station, KDVS.

DJing at KDVS since the age of 15 had convinced me to pursue my bachelor's degree at UC-Davis. With a growing interest in the history of the Middle East, I began studying Arabic. In 2008, I travelled to Ifrane, Morocco, to spend an academic year learning Arabic at Al Akhawayn University. I was aware of the extent that punk rock had been globalized.

The fact is punk rock has never been huge in Morocco, but extreme sports have always been integral to the extreme music scene there. Skate videos and copies of Thrasher Magazine circulated among friend groups and across cities, which is how a particular five skaters in Rabat were exposed to punk rock. In 2004, these individuals formed Z.W.M., the first Moroccan punk band. Their main musical influence were the bands that were popularly played in skate videos at the time, generally Epitaph and Fat Wreck Chords bands: NOFX, Rancid, Satanic Surfers, and Bad Religion. They also integrated elements of local popular music, such as Gnawa, into their brand of skate punk. Unlike other rock bands in the country, Z.W.M. primarily sang in Moroccan dialect Arabic. It was widely accepted up to that point that rock music should only be sung in English or French and the idea of an Arabic singing punk band was met of with some skepticism. After two years of playing sporadic shows, mostly around Rabat, Z.W.M. entered the 2006 Boulevard competition and won. The band gained national recognition, but by 2010 left for France where they continue to play and record. They still periodically return to perform.

Following Z.W.M.'s departure, a second wave of punk bands spread across the country. Casablanca produced W.O.R.M. and Riot Stones, the first two hardcore punk bands in the country. There's something about Casablanca and Rabat, two coastal cities roughly two hours apart by train, that produces very different artists. Rabat is a relatively quiet and small city in contrast to the aggressive density of Casablanca, and was the town that introduced punk to Morocco in the form of ska infused skate punk. Casablanca introduced hardcore.

Further bands formed in the early 2010s. Coming from the same neighborhood as Z.W.M., Tachamarod played a similar brand of Arabic skate punk. Featuring members of Riot Stones, the Protesters played a blend of ska and street punk. Blast, from Meknes, played politically charged pop punk, and remains one of the only punk bands outside of Rabat and Casablanca. In 2013, Tien An Men 89 Records, released *Chaos in Morocco*, a

WHY DOES PEOPLES PARK MATTER

By Lunatic Liberation Front

People's Park in Berkeley just turned 50 years old and while it might be an old relic of the 1960's, it still matters and it's still worth defending. *Slingshot* has a special connection to the Park. Riots in the 1980s and 1990s defending the Park brought our collective together and taught important lessons about direct action street protests and engaging with the issues of the day. The experience of dodging rubber bullets and police lines forged personal relationships that have endured ever since. The lessons learned were used numerous ways; from Copwatch & Critical Mass to Reclaim the Streets & Anti-Globalization/WTO/IMF organizing. And that was just the fuckin' 1990's. The politics of taking space propelled us into the 21st Century, from resisting wars and police abuse to opening squats and spreading ideas like Occupy near and far.

It is amazing how so many of the issues faced by the radicals who created the Park in the 1960s are still in play today. We're still struggling against a dehumanizing, unfair, militarized, racist system that values land for profit more than it values people's lives or the earth. Today as the Bay area struggles to retain grassroots communities in the face of forces that want to turn it into a hyper-capitalist hellhole, the Park provides a refuge open to everyone.

The ethos of the Park is that it is controlled by the people: "User Development" means that gardens and landscaping are created by the people who feel the impact, not government managers who hardly spend five

legally own the land, they have never been able to control it.

Failing that, UC has done everything it could to undermine community efforts and support for the Park. For a few years an advisory board existed where activists and campus officials could meet and discuss the Park. Since the board was dissolved, the University has continued with the practice of making controversial changes without warning or public input. Often, this happens during class breaks when the nearby student population is low. They cut down trees as well as destroy gardens and have even confiscated tools activists use for general maintenance. If the Park looks like a festering eye sore, that's intentional on the part of UC Berkeley.

The scene in the Park can be pretty dysfunctional at times. But our enemies work overtime to make the Park ugly and encourage social disintegration. For decades, during orientation, the university has told new students to stay away from the Park claiming it was a center of criminal activity. At the same time, UC police were directing crime and drugs to the Park and harassing regulars. The university's claimed concern for student safety is curious, because the UC has covered up sexual assault in fraternities and numerous sexual harassment cases perpetrated by faculty.

As the Park is stigmatized for being a sanctuary only for drug dealers and crazy people, we've seen the greater community change significantly. On nearby Telegraph Avenue you can purchase legal marijuana. Since the opioid crisis, drug usage and overdose has forced many mainstream people to reconsider the drug war. San Francisco is on the cusp of being the first city in the U.S. to have a legal safe injection facility — a model that has been successful for saving lives. And after numerous mass shootings, national discourse often goes into the importance of having awareness of mental health issues and the possible remedies. To my knowledge no Berkeley crazy person has ever gone on a shooting spree.

Most telling are the thousands of encampments that have taken over public space. Urban campsites are a global phenomenon. In this light, the most allegedly negative aspects of the Park such as it being a "homeless camp" are clearly symptoms of capitalism.

UC has been widely criticized for both admitting more students each year and continuously raising tuition. It cries about a lack of housing while exacerbating the issue. On the eve of the Park's 50 year anniversary, UC announced plans to raze the Park to construct a dorm that can hold up to 1,000 beds and then tested continued community support by cutting dozens of trees in late 2018

and continuing into early 2019. "While the UC cut our trees, the People's Park Community grew flowers breaking through the institution, hosting event after event — protest after protest, to demand its right to exist" commented Park activist Aidan Hill. "Chancellor Christ, after announcing the Park would be the first university 'owned' parcel developed under her leadership, quietly told ASUC (student government) senators that People's Park would be developed after Oxford and Hearst projects which would take 'many years'."

Are they getting desperate? Recently the Berkeley Free Clinic — which was created to treat people wounded by police during protests over the Park in 1969 — was approached by a UC official promising a space for the clinic in the proposed dorm to be built on the Park. This is an old tactic of pitting two groups to fight each other who would otherwise be allies. It is not going to work!

"Park activists spoke out — reassuring that the land and the people who occupy it and enhance it would not go down without a fight."

"The question is: How can People's Park foster a future in which the entire community benefits. The Park stands parallel to the most pressing challenges facing our society. As we move further into a police state, the Park brings us democratic governance, alternative forms of healthcare, methods to challenge inequalities and a solid first-line of climate resilience. The Park is partnering with the People's Open Network to bring communication technology into the People's hands with free and open internet access for

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It is amazing how so many of the issues faced by the radicals who created the Park in the 1960s are still in play today. We're still struggling against a dehumanizing, unfair, militarized, racist system that values land for profit more than it values people's lives or the earth. Today as the Bay area struggles to retain grassroots communities in the face of forces that want to turn it into a hyper-capitalist hellhole, the Park provides a refuge open to everyone.

The ethos of the Park is that it is controlled by the people: "User Development" means that gardens and landscaping are created by the people who feel the impact, not government managers who hardly spend five minutes in the space. Right at its inception the Park's rallying cry encouraged participation from all with, "Everyone gets a blister."

Hundreds of people — ranging from freaks and radicals to regular Berkeley folks — built the Park as a community in 1969 to provide a free speech venue for concerts and activist events on vacant land owned (and many contend stolen) by the University of California Berkeley. The scene was a popping counter culture with growing numbers of people determined to make a new America -- a new world. UC's first attempt to seize back and destroy People's Park lead to rioting, police shootings that left bystander James Rector dead and dozens wounded, and a week-long National Guard occupation of Berkeley. Since then, although UC has always claimed to intentional on the part of UC Berkeley.

The scene in the Park can be pretty dysfunctional at times. But our enemies work overtime to make the Park ugly and encourage social disintegration. For decades, during orientation, the university has told new students to stay away from the Park claiming it was a center of criminal activity. At the same time, UC police were directing crime and drugs to the Park and harassing regulars. The university's claimed concern for student safety is curious, because the UC has covered up sexual assault in fraternities and numerous sexual harassment cases perpetrated by faculty.

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People's Park meetings are Sundays at 1pm. Food Not Bombs serves Monday through Friday at 3PM. The space is open at all times for you and your affinity group to hold court in. Its a great place to notice what's up with the sky, to people watch and talk about the news of the day. Check out Tom Dalzell's new book "The Battle for People's Park 1969" by Heyday Books. Let 1,000 Parks Bloom! More info at peoplespark.org.

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A MOROCCAN PUNK SCENE REPORT

compilation LP featuring Z.W.M., W.O.R.M., the Protesters, Riot Stones, and the Casablanca fusion band Hoba Hoba Spirit. Prior to *Chaos in Morocco*, no Moroccan punk

bands in the country at this moment.

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During my last visit in 2018, I found little left of the punk scene I had documented in my graduate research. Betweenatna and Blast were the only remaining punk bands actively

that band, but maybe there is a future for punk rock in Morocco. For now, the scene appears to be in semi-hibernation, or maybe it's dying. As a fanatic of international punk, I would like

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Betweenatna resides in a musical grey zone. Fusion is one of the most popular genres in Morocco, generally consisting of a blend of popular traditional music, reggae, hip hop, and rock. Betweenatna is essentially a fusion supergroup featuring members of Immortal Spirit, Darga, and Hoba Hoba Spirit. Their brand of fusion blends some traditional genres with punk, metal, and hip hop. While they are essentially a fusion band, their sound leans heavily in the direction of punk and metal. They even perform an Arabic rendition of Pennywise's "Bro Hymn." Their narrative driven lyrics generally tell absurd stories of everyday life for youth on the streets of urban Morocco. Their whimsical performances, relatable lyrics, and scene clout has led Betweenatna to be one of the most popular bands in the country at this moment.

In 2016, I attended a Betweenatna show at Boultek. With limited opportunities for DIY shows at informal venues; basements, garages, warehouses, etc; the majority of concerts take place at cultural centers like Boultek. They generally have tight security, only tolerating some light moshing and no drugs or alcohol. Boultek is more lax than other such spaces. The venue is located in an office building in the parking lot of a mall in the California neighborhood of Casablanca, and the performance space connects to a parking garage where kids can sneak off to discreetly drink and smoke hash. The large space was packed with what I would estimate was well over 100 attendees, boys and girls mostly in their late teens and twenties. I saw kids with stick and poke Black Flag tattoos, wearing denim vests patched up with the logos of the Misfits and Ska-P, alongside individuals in Korn and Slipknot hoodies. Betweenatna played a rowdy set and drew an equally rowdy crowd. Moshing was tolerated.

During my last visit in 2018, I found little left of the punk scene I had documented in my graduate research. Betweenatna and Blast were the only remaining punk bands actively playing. My partner and I spent the majority of our time hanging out with Saad, the bassist of Tachamarod. He was hoping to join his bandmate in China, where they would continue to play as Tachamarod, but his visa application was denied, again. He was spending most of his afternoons and evenings hanging out in downtown Rabat with the regular crowd of punks, hippies, and skaters. Unable to find work, Saad had to return to his old gig, flipping used clothes in Rabat's old medina. When we last talked, Saad was pessimistic about his future.

During the last week of our visit, Saad, my partner, and I took a trip to Casablanca. We hung around the new skatepark outside the old colonial cathedral in downtown. There we met a young skater who told us about the punk band she was forming, Reason of Anarchy. I have yet to hear anything more of that band, but maybe there is a future for punk rock in Morocco. For now, the scene appears to be in semi-hibernation, or maybe it's dying. As a fanatic of international punk, I would like to see it grow and hear how Moroccan youth continue to grapple with, interpret, and localize punk. But also I'm cynical towards globalized popular culture. The youth of Morocco don't need punk. Nobody needs punk, but it has long provided an alternative network, community, and performative outlet for young people across the world, myself included. I like watching the international punk scene expand and mutate, but maybe Morocco doesn't want it and that's okay. We can only wait and see.

Brian Trott currently performs in the hardcore punk band Curbsitter in Milwaukee, where he resides. For a more detailed account of the punk and metal scenes in Morocco, you can read his graduate thesis online here: goo.gl/mYDZV1. If you have any questions for him, or are in a band and are interested in playing in Morocco, please inquire at faoudawaruina@gmail.com.

RESIST CYBORG EVOLUTION

RETURN TO ANALOG ORGANIZING

the zombie APOCALYPSE is NOW

Contd from page 1

your goal-oriented behavior. Dopamine receptors crave reward and surge every single time you get a reward. For example, a line of cocaine increases your dopamine levels to 400. Receiving a notification on your phone causes your dopamine to spike to nearly cocaine levels. After several lines /notifications, aka boosting our dopamine levels multiple times, our new average becomes much higher. All that we are then driven to do is that which will increase our dopamine level further. It's why we immediately pull out our phone or feel the urge to check it the second we get an uninterrupted moment. Even when you don't get a notification, you may feel as if you did. Phantom Vibration Syndrome is our brains perceiving an itch as an actual vibration from our phones and is experienced by ~90% of people at least once every two weeks. Technology has begun to rewire our nervous systems.

This intense reward dependence explains why people addicted to drugs and screens may lose interest in hobbies, socializing and sustaining healthy daily life. And why teenagers would rather stare into the snapchat oblivion, text friends or play fortnite than complete homework, chat with family over dinner, or adventure outside with friends. This impairment to our dopamine levels not only kills our motivations and desires, but also our instincts for survival. A study by Kent Berridge on rats whose dopamine neurons were destroyed showed they could still walk, chew, and swallow. But the rats lost their anticipation

disorders remain untreated in developing countries with almost 1 million people taking their lives each year.

Not only do screens stress us out, but the experiences that we miss out on because of them, which normally lower our stress levels, are no longer happening. Think about the last time you were at a park. Were you more likely to see a caretaker engaging and interacting with a child or just staring into a screen like a zombie while vaguely pushing them on a swing? And when is the last time you took a moment to recognize and relish the sheer number of plant species around you? Engaging with loved ones and noticing the natural world are two of the best coping mechanisms for stress, which have been hijacked by screens.

Very little research is known on how these changes to brain structure and function are affecting the evolution of our brains long-term, but I think it is obvious. Undeniably, excessive screen-time appears to impair brain structure and function. Much of the damage occurs in

> the bad not only outweighs the good, the bad subverts the good in insidious ways— by strengthening our believed reliance on devices and weakening our trust and belief in our own capabilities

ideas, we leave that to the screens. Even the act of creating visual art has been monopolized by computer generated imaging.

Screen use also contributes to the obscene economic inequity in the US. On a worldwide scale, Oxfam research showed that the top 26 billionaires own the same wealth as the 3.8 billion people who make up the poorest half of humanity. The number of billionaires in the world and their net worth is climbing every year, while the net worth of lowest income populations is dwindling. Technology drives our economic inequity in that it favors a small group of financially privileged individuals by highlighting and amplifying their talent and luck. The Kardashians and many other celebrities make up to one million dollars for posting ONE photo to instagram.

Possibly the gravest effect of technology that is rarely talked about in the neurological conversation is the detrimental environmental impact. If our brains are too busy responding to and being motivated by screens, our reward

NAACP, with more than 500,000 members across the US, called for a boycott of facebook and instagram to protest their suppression of African-American turnout in the 2016 election. The protest #LogOutFacebook was *"a way to signify to Facebook that the data and privacy of its users of color matter more than its corporate interests."* They also returned the monetary donation that they received from facebook. With such an influential group paving the boycott path and channeling the mounting collective outrage against facebook's abuse of privacy and data security, it feels more and more possible for other groups and individuals to follow suit.

Though it may seem unrealistic or challenging to quit screens or social media altogether, it's really not that crazy of a concept. If we know that cigarettes are unhealthy and addictive, smoking a few cigarettes a day versus a pack doesn't somehow magically make cigarettes healthy. Telling yourself that you can moderate the amount of time you spend scrolling facebook or instagram (even though you're probably lying to yourself) doesn't change the fact that any time spent on your screen is altering the health and wellbeing of your brain and body, of those whom you love, of society and the planet. In a TED talk, Amber Quinney describes her 30-day turned 6-month social media fast— "For the first time in a long time, I felt free. Free to think, free from judgment, free to focus, and free from this busy, noisy information-hungry world."

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This intense reward dependence explains why people addicted to drugs and screens may lose interest in hobbies, socializing and sustaining healthy daily life. And why teenagers would rather stare into the snapchat oblivion, text friends or play fortnite than complete homework, chat with family over dinner, or adventure outside with friends. This impairment to our dopamine levels not only kills our motivations and desires, but also our instincts for survival. A study by Kent Berridge on rats whose dopamine neurons were destroyed showed they could still walk, chew, and swallow. But the rats lost their anticipation and desire to have food and would starve to death, not eating food when it was right under their noses.

Screens are neurologically destroying our ability to focus and to store information to memory. How can we focus on anything when there is this quick and easy fix, this immediate high with such little effort required and virtually

no barriers to attaining it? This crippling instant gratification k hole is obliterating society's efforts to achieve long term goals for the betterment of the planet and future generations. That instagram-ification perpetuates a deep capitalist monster within us all: I see it, I want it, I have to have it. *click* I

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screen-time appears to impair brain structure and function. Much of the damage occurs in the brain's frontal lobe, which undergoes massive changes from puberty to mid-twenties. Frontal lobe development largely determines success in every area of life—from sense of wellbeing to academic and career success to relationship skills. Not only are our brains evolving rapidly with each generation, they are evolving within our own lifespans. The minds of young people, who are particularly addicted, are exceptionally malleable putty playgrounds for this zombie virus. If you've ever seen a baby, a young child, or a teen use a touch screen, you know what I'm talking about.

A survey by the nonprofit Common Sense Media found that 95 % of 13-17 year olds have their own mobile device and 70% of them check social media several times a day (up from 34% in 2012). More than half say their devices distract them from homework or people they're with. At least one in four children between the ages of 13-18 are affected by anxiety disorders. Research shows that untreated children with anxiety disorders are at higher risk to perform poorly in school, miss out on important social experiences, and engage in substance abuse (Anxiety and Depression Association of America). Why don't we have DARE for screens? We have drug

populations is dwindling. Technology drives our economic inequity in that it favors a small group of financially privileged individuals by highlighting and amplifying their talent and luck. The Kardashians and many other celebrities make up to one million dollars for posting ONE photo to instagram.

Possibly the gravest effect of technology that is rarely talked about in the neurological conversation is the detrimental environmental impact. If our brains are too busy responding to and being motivated by screens, our reward systems no longer respond to nature in the ways they have for thousands of years. We are no longer motivated to go outside and form caring, nurturing relationships with the wild and one another. With this detachment from natural environments and wildlife, we feel more pleasure, have a higher surge of dopamine hearing the ding of a text message than we do hearing birdsong. We'd rather chase the high of capturing the right photo of our trip than actually experience a unique, precious life moment with loved ones. No matter how many photos you take of sunset, it's never as beautiful as the real thing.

With this detachment, we are able to trash our only home. To destroy our precious and limited resources without thinking twice, numbing ourselves to the destruction of the planet and humanity. Remember when kids/we played outside in backyards, ran through sprinklers, collected bugs in jars, roamed the streets with friends until dusk, and biked

mounting collective outrage against facebook's abuse of privacy and data security, it feels more and more possible for other groups and individuals to follow suit.

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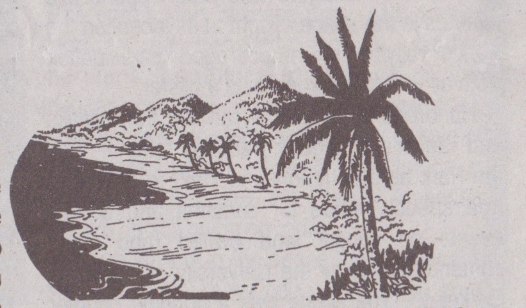

I have not been active on social media for about five years. When I'm experiencing something rad or seeing something beautiful, I no longer feel that urge to pull out my phone and capture the perfect, most impressive photo to post. More and more, I notice myself wanting to detach myself from my phone and enjoy the present moment. When I'm at the beach, I want to taste the salty spray on my skin, wriggle my toes in warm sand, plunge into a crescendo of waves swishing into sunset. I saw a fucking golden eagle at work

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no barriers to attaining it? This crippling instant gratification k hole is obliterating society's efforts to achieve long term goals for the betterment of the planet and future generations. That instagram-ification perpetuates a deep capitalist monster within us all: I see it. I want it. I have to have it. *click* I bought it. Wait, I want that other thing. *throws original thing away*

We are playing a constant game of catchup, in constant competition with others; how to be as successful as their fake selves are, how to be as beautiful, as smart, as happy. Humans are social creatures; we thrive on *real* social interactions. But in cyberreality, we constantly seek social validation that is not even real. The emotional and psychological stress that we encounter from screens every day—fake news, fake world of perfection, fake social "connections"—actually weaken our immune systems and damage our mental health. By constantly raising our cortisol levels, stress suppresses our immune systems leaving us more vulnerable to infections, disorders and disease. It is no coincidence we are societally at a greater risk for anxiety disorders such as phobias, OCD, major depressive disorder, etc. According to the World Health Organization, depression is the leading cause of disability worldwide. Almost 75% of people with mental

twenties. Frontal lobe development largely determines success in every area of life—from sense of wellbeing to academic and career success to relationship skills. Not only are our brains evolving rapidly with each generation, they are evolving within our own lifespans. The minds of young people, who are particularly addicted, are exceptionally malleable putty playgrounds for this zombie virus. If you've ever seen a baby, a young child, or a teen use a touch screen, you know what I'm talking about.

A survey by the nonprofit Common Sense Media found that 95 % of 13-17 year olds have their own mobile device and 70% of them check social media several times a day (up from 34% in 2012). More than half say their devices distract them from homework or people they're with. At least one in four children between the ages of 13-18 are affected by anxiety disorders. Research shows that untreated children with anxiety disorders are at higher risk to perform poorly in school, miss out on important social experiences, and engage in substance abuse (Anxiety and Depression Association of America). Why don't we have DARE for screens? We have drug prevention programs for all sorts of substance use, but no educational programs for screen time and internet addictions. The media is all up in arms about vape use among teens...the news—always quickest to judge and dramatize the symptom without addressing the actual root of the problem. Adolescents are more likely to seek coping mechanisms like vaping if they are struggling with the stress, anxiety, and depression that screen use generates.

If we have never taken the time to speculate, individually and societally, on screens' influence over the quality of our lives, you can thank screens for that. Screens destroy our ability to create original thought—to think. We are eternally stuck on intake autopilot, constantly scanning the news, checking emails, scrolling through photos and curated stories. We have outsourced our ability to think. To whom do we outsource? To search engines. To headlines. To a cousin's dumb conspiracy theory thread. To pinterest and yelp. We no longer do the work to form original

no longer motivated to go outside and form caring, nurturing relationships with the wild and one another. With this detachment from natural environments and wildlife, we feel more pleasure, have a higher surge of dopamine hearing the ding of a text message than we do hearing birdsong. We'd rather chase the high of capturing the right photo of our trip than actually experience a unique, precious life moment with loved ones. No matter how many photos you take of sunset, it's never as beautiful as the real thing.

With this detachment, we are able to trash our only home. To destroy our precious and limited resources without thinking twice, numbing ourselves to the destruction of the planet and humanity. Remember when kids/we played outside in backyards, ran through sprinklers, collected bugs in jars, roamed the streets with friends until dusk, and biked around the neighborhood together? It aches to think about the sheer joy of it all. "Bothering to care about saving the world is based on the love I feel while experiencing the sky, plants, animals, dirt and people." (Jesse Palmer in "We've reached a Turning Point--Disrupt and Decarbonize", Slingshot Issue #128) It is up to parents to facilitate the amount of screen time, or to never give your kid a screen, to encourage a love for the real, natural world and foster true connection with the present moment.

If you haven't already boycotted facebook, you are part of the problem. Straight up. Sorry not sorry if that's a harsh reality. (Also instagram because facebook owns instagram). The list of facebook fuckery is endless—racist political interference, complete and total invasion of privacy, selling our personal information (and our souls) to the devil. The

"For the first time in a long time, I felt free. Free to think, free from judgment, free to focus, and free from this busy, noisy, information-hungry world."

I have not been active on social media for about five years. When I'm experiencing something rad or seeing something beautiful, I no longer feel that urge to pull out my phone and capture the perfect, most impressive photo to post. More and more, I notice myself wanting to detach myself from my phone and enjoy the present moment. When I'm at the beach, I want to taste the salty spray on my skin, wriggle my toes in warm sand, plunge into a crescendo of waves swishing into sunset. I saw a fucking golden eagle at work the other week, about ten feet away, and I *FORGOT* to pull my phone out of my pocket and take a photo—I was so entranced by the moment. I hope I never go back to being an active social media user.

I am still addicted to my phone—to Spotify, to searching information, to my fucking email. But it is a consciously defiant and deadly act. I am moving toward a life where that dependency is not a requirement of me as a functioning human, and away from a career where sitting at a screen for eight hours is the norm. I used to work a job where I was expected to sit in a chair and stare at a screen for most of the day. Now I teach children at a wilderness survival school where I am outside all day and phones are highly discouraged.

A surprising downfall of leaving social media is the sense that people act as if I am dead. That I have ceased to exist or at least do anything

cool or remotely exciting. It's funny because I've been doing ten times more exciting things since allowing more time and space in my life for the things I actually want to do. Rather than being sucked into techno-consumerist blackhole oblivion, I decided to kick the toxic negative feedback loop that social media created in my mind.

Sure screens may have some positive contributions to relationships and society, but

Let's Get Creative!

Let's get creative. Whatever that may mean in your communities, lifestyle, experiences. Use word of mouth—remember that!? Letters, meetups, potlucks, clothing exchanges, art and wine nights, shows. Recycle flyers and ads into resistance art. Write papers, zines, poems on napkins, and music. Hand them out and perform them to people staring at screens. Teach through simple acts and sweeping ones. Volunteer. Tend to a community garden. Significantly increase your time spent outside

Intense + Wild Radical Spaces

Compiled by Jesse D. Palmer

Goddamn we need more underground and alternative spaces these days — places organized around meeting our needs for music, art, creativity, fun and liberation. Rebel bases supporting the struggle against the ugly fossil fueled consumption monster that is destroying the world.

While our spaces may be leaky warehouses or cluttered and cramped basement libraries, they are filled with life and love. Meanwhile the mainstream world — with all their money and training — is a catalog of the miserable: people sleepwalking through their lives checking facebook and buying shit they don't need on amazon — their car engine idling while they absent mindedly munch on junk food. Fuck that — let's live intense and wild sorting through dumpsters and conspiring late into the night.

Here's some updates to the Radical Contact List published in the *2019 Slingshot Organizer*. Please send us your updates about new spaces for the 2020 version by July 25. Look for updates at slingshotcollective.org.

Anchor Health Initiative – Stamford, CT

A non-profit LGBTQ health and medical center that offers general checkups, transgender medical services and support with legal name changes. 30 Myano Ln #16, Stamford, CT 06902 203-674-1102 and 2200 Whitney Ave #360, Hamden, CT 06518 203-903-8308 anchorhealthinitiative.org

Franklin Street Works - Stamford, CT

An alternative art space available for meetings and events. "Our exhibitions tend to challenge

Molten Java – Bethel, CT

A community centered cafe, art gallery and music venue that hosts weekly open mics, and has vegan and vegetarian options. Our CT contact reports: "an overall friendly place for punky humans to hang out. I think their slogan is something like.. make coffee not war." 213 Greenwood Ave, Bethel, CT 06801 203-739-0313 moltenjava.wordpress.com

Far Out Farm - Kittrell, TX

A permaculture farm that spreads knowledge about organic gardening medicinal and native plants and building with reclaimed materials. 16198 FM 230 Kittrell TX 75851 936-661-8964

for the things I actually want to do. Rather than being sucked into techno-consumerist blackhole oblivion, I decided to kick the toxic negative feedback loop that social media created in my mind.

Sure screens may have some positive contributions to relationships and society, but my argument is that the bad not only outweighs the good, but that the bad subverts the good in insidious way—by strengthening our believed reliance on devices and weakening our trust, competence and belief in our own capabilities. We think we need social media to stay connected with friends and family, yet we never take the time to reach out personally, make a call, or plan a visit. We believe we need GPS maps to navigate, but we have been navigating for centuries without them. It's just that now we don't know exactly where we are going or how to get there.

The more we believe in the good of screens, the less we value our own work, our own thoughts, our autonomy. Rad things like #metoo can happen, but I believe the credit is due more to a generation empowered to name and call out injustice than a social media platform. To womyn and people who evolved to an awareness wherein sexual harassment is no longer accepted or normalized. I called out sexual harassment at work long before #metoo because I was like wait, I don't want to feel

Let's Get Creative!

Let's get creative. Whatever that may mean in your communities, lifestyle, experiences. Use word of mouth—remember that!? Letters, meetups, potlucks, clothing exchanges, art and wine nights, shows. Recycle flyers and ads into resistance art. Write papers, zines, poems on napkins, and music. Hand them out and perform them to people staring at screens. Teach through simple acts and sweeping ones. Volunteer. Tend to a community garden. Significantly increase your time spent outside —hold meetings and gatherings in a backyard, pass out papers in a park, take a walk around the neighborhood to hand out zines and posters. Tend to a community garden. Go on a hike and identify new edible plants that you can sustainably harvest to feed yourself and a friend. Practice regular silent sit spots outside —starting with a few minutes every few days to ten minutes a day. Ask coworkers to join. Camp at a park where you can meet other radical outdoorspeople. Organize your own critical mass bike tour with friends. We can't let the true act of organizing, the essence of coordinating, planning, mobilizing, revolting and reviving be flattened and deadened into screens. Encourage and support analog organizing—don't assume everyone has a phone or expect everyone to use social media for outreach.

Everyone's always trying to tell me, whether explicitly or not, that change is inevitable and that people have always tried to resist the inevitable—that TVs have taken over the world and screens are the future. But the cyborg evolution is not the future for me. I want to be a

destroying the world.

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An alternative art space available for meetings and events. "Our exhibitions tend to challenge the conceptual norms of our society in the hopes of sparking a bigger discussion." 41 Franklin Street, Stamford CT 06901 203-595-5581 franklinstreetworks.org

Phoenix Allies for Community Health – Phoenix, AZ
A volunteer-run clinic for the underserved community in downtown Phoenix. 2902 W. Clarendon Ave. Phoenix, AZ 85017 623-455-6470 Azpach.org

Never Ending Books – New Haven, CT
A free book shop in New Haven that hosts music, performance and art events. They also provide space for ElmCity InfoShop Thursday and Friday. 810 State St, New Haven, CT 06511 neverendingbooks.net

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Port Orford Community Co-op – Port Orford, WA
A tiny co-op health food store in a rural area that hosts underground events. 812 Oregon St. Port Orford, OR 97465 541-366-2067

Prostor39 – Prague, Czech Republic
A new DIY space that hosts events, film, an art gallery and workshops. Řehořova 33/39 Praha 3 - Žižkov 130 00 420-608-051-226 prostor39.cz

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the neighborhood to hand out ... posters. Tend to a community garden. Go on a hike and identify new edible plants that you can sustainably harvest to feed yourself and a friend. Practice regular silent sit spots outside —starting with a few minutes every few days to ten minutes a day. Ask coworkers to join. Camp at a park where you can meet other radical outdoorspeople. Organize your own critical mass bike tour with friends. We can't let the true act of organizing, the essence of coordinating, planning, mobilizing, revolting and reviving be flattened and deadened into screens. Encourage and support analog organizing—don't assume everyone has a phone or expect everyone to use social media for outreach.

Everyone's always trying to tell me, whether explicitly or not, that change is inevitable and that people have always tried to resist the inevitable—that TVs have taken over the world and screens are the future. But the cyborg evolution is not the future for me. I want to be a conscious member of the resistance, the evolutionary minority, the subspecies that moves to the countryside to start a radical community, nurture life on an artist commune where screens are extinct. Where our minds are free and our hearts still flutter at birdsong and pulse to the beat of the wild.

5381 franklinstreetworks.org

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Changes to the 2019 Slingshot Organizer & notes

- The Red and Black Coop moved. Their new address is 4232 Whiteside St. Los Angeles 90063 (mail: PO Box 65052 LA, CA 90065.)
- Charis Circle Books was in Atlanta, GA and they have moved to 84 S. Candler St., Decatur GA 30030.
- Klinika Squat in Prague was evicted.
- The Bike Kitchen at 22 Gibson Street Bowden (enter off Third St) Adelaide South Australia just got an 18 month so will be there until the end of 2020.
- Bluestockings in New York City — a radical hub, bookstore and event space — is celebrating its 20th anniversary all summer long through a series of events and the launch of a membership program to "mobilize community support for trans-affirming and sex worker-affirming spaces and make a powerful statement that radical spaces can survive and thrive now and for years to come." There will be a kick off party at the end of May - check bluestockings.com for a list of events.

WHAT AM I DOING!?

May 16 - 18
Chicago Zine Fest 1340 W. Washington Blvd. chicagozinefest.org

May 19 • 4 pm
Freedom Archives 20 Year Celebration - freedomarchives.org
The Lab 2948 16th St, SF

May 24 • 6 pm
Soupstock Food Not Bombs concert - 612 Ocean St, Santa Cruz

May 25 - 26 • 10 - 5 FREE ALL AGES
Montreal Anarchist Bookfair - 2515 rue Delisle and 2450 rue Workman anarchistbookfair.ca

May 26
Los Angeles Zine Fest @ Helms Bakery

May 31 – June 2
North American Anarchist Studies Network. Atlanta, Georgia naasn2019.noblogs.org

June 7 - 8 FREE ALL AGES
New York Anarchist Book Fair - 55 Washington Square South anarchistbookfair.net

June 8 - 9
Railroad Days Dunsmuir, CA

June 8
Zinecinatti zinecinnati.com

June 11 FREE ALL AGES
International Day of Solidarity with Anarchist Prisoners events many places june11.org

June 14 - 8 pm FREE ALL AGES
East Bay Bike Party - at a BART station to be announced

June 14 - 17
Fight Toxic Prisons national convergence Gainesville, FL fighttoxicprisons.org,

June 23
Denver Zine Fest denverzinelibrary.org

June 28 FREE ALL AGES
Trans March Dolores Park, San Francisco transmarch.org

June 28-30
Left Forum. Long Island University - Brooklyn Campus. leftforum.org

June 28 • 6 pm FREE ALL AGES
San Francisco Critical Mass bike ride – last Friday of each month, Justin Herman Plaza, sfcriticalmass.org

July 3 - 10
Earth First! Round River Rendezvous – Utah (occupied land of the Shoshone, Goshute, Southern Paiute, Ute, and Diné peoples) 2019rrr.org

July 4 • 2 pm FREE ALL AGES
Opening weekend of SF Mime Troupe, Dolores Park, San Francisco sfmt.org

July 4th-ish FREE ALL AGES
Rainbow Gathering – ask a hippie for location this year.

July 14 FREE ALL AGES
Mad Pride. Everywhere! mindfreedom.org

July 27/28 and August 3/4
Join Slingshot to publish the 2020 Organizer. 3124 Shattuck Ave., Berkeley slingshotcollective.org

August 1
Earth strike local protest - Earth-strike.com/us

August 9 - 11
Speak for Wolves conference – Portland, Oregon – speakforwolves.org

August 11 • 7-9 pm FREE ALL AGES
Long Haul Infoshop's 26th birthday party, 3124 Shattuck Ave., Berkeley thelonghaul.org

August 25 • 7 pm
Slingshot article brainstorm & new volunteer meeting to kick-off work on issue #130 - 3124 Shattuck, Berkeley

September 14 - 3 pm
Article deadline for Slingshot issue #130 - 3124 Shattuck Ave Berkeley slingshotcollective.org

September 27
First global Earth strike – Earth-strike.com/us

October 5
ABQ Zine Fest (Albuquerque, NM) abqzinefest.tumblr.com

October 25 - 27
Olympia Zine Fest olympiazinefest.org

RESPECT EXISTENCE OR
EXPECT RESISTANCE